

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

DATE: July 21, 1953

FROM : SAC, Dallas (100-0)

SUBJECT: PROTESTANT CLERGYMEN IN  
SYMPATHY WITH COMMUNIST MOVEMENT

Attached for the information of the Bureau are copies of an article appearing in the "Fort Worth Star-Telegram" dated 6/1/53, captioned "Legion Told Communists Operate Here", and a story appearing in the 7/13/53 edition of this same newspaper, captioned "Gateway Baptist Minister Protests Eisenhower's Blast".

It will be noted that Reverend BILL ARMS, pastor of the Gateway Baptist Church, is quoted in both of these articles. Rev. ARMS has indicated by inference that he may have evidence of data regarding Communists who have penetrated the Protestant clergy.

There is no record in the files of this office indicating that [ ] has ever been contacted by this office. No contact with him is contemplated at this time regarding statements made by him with the press UACB, in view of the fact that this individual appears to be a publicity seeker and such a contact could possibly cause embarrassment for the Bureau, in view of the past nationwide publicity regarding the alleged infiltration of Communists into the Protestant clergy.

Encls.

JLQ:bjb

SE 5

RECORDED - 15

INDEXED - 15

SE 34

100-403539-1

98859

JUL 24 1953

ST 48

[Signature]

175

*Communist infiltration into Protestant clergy*

b6  
b7C

Article appearing in "Fort Worth Star-Telegram"  
Fort Worth, Texas  
July 13, 1953

"GATEWAY BAPTIST MINISTER PROTESTS EISENHOWER'S BLAST"

"Gateway Baptist Church wired President Eisenhower Sunday protesting his blast at J. B. Matthews, Senator McCarthy's right-hand man and attacker of Communists among clergymen.

"McCarthy quickly announced Matthews' resignation as staff director of the Senate investigations subcommittee after the president lowered the boom on the aide.

"Matthews wrote in the American Mercury that in the past 17 years, the Communists enlisted 7,000 Protestant clergymen as spies; Communists and fellow travelers or dupes. Matthews called the Protestant clergy 'the largest single group supporting the Communist apparatus."

"Rev. Bill Arms, pastor of Gateway Baptist Church, wired the president:

'Thousands have been shocked by your statement regarding J. B. Matthews. Ministers who know his article is true view with alarm the inroads of Marxism in the name of Christ.

'We now feel traitors will say we are safe from here on as long as we are in the pulpit . . .

'We hope for a full investigation to protect our churches as well as our nation.'"

COPIES DESTROYED  
AUG 6 1963 20

93969-1  
44-3529-1  
SURE

Article appearing in "Fort Worth Star-Telegram"  
Ft. Worth, Texas  
June 1, 1953

"LEGION TOLD COMMUNISTS OPERATE HERE"

"A call for a rededication to the task of Americanism was issued Sunday by Rev. Bill Arms, pastor of Gateway Baptist Church and speaker for memorial services conducted by the Bothwell Kane and the Business & Professional Men's American Legion Posts at Mount Olivet Cemetery.

"Rev. Mr. Arms directed an attack against communism on the American home front and told his audience they 'would be astounded to know that there are members of churches in Fort Worth who also are members of subversive groups.'

"Wreaths were placed at the foot of the cemetery's Dough Boy statue for the dozens of veterans' graves marked by small American flags by Mrs. Joe P. Rabb, for the Tarrant County Gold Star Mothers; Mrs. W. M. Pendleton, for the Navy Mothers Club; Mrs. W. J. Danforth, for the B&PM Post, and Mrs. E. F. Manchester, for the Bothwell Kane auxiliary.

"Dr. W. J. Danforth was master of ceremonies. A Bothwell Kane Post color guard advanced colors; a firing squad from Carswell Air Force Base fired a volley in salute, and buglers from the base played taps.

"A 'Golden Book of Memoriss,' containing records of all servicemen killed in action and buried here was presented to the Gold Star Mothers by the South Fort Worth Legion Post at Laurel Land Cemetery.

"Services were held in Garden of Memories by Boydstun Post 3, Amvets, in memory of the Boydstun family's sons killed in World War II."

COPIES DESTROYED  
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100-99967-1

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

FROM : SAC, Savannah (62-0)

SUBJECT: BISHOP G. B. OXNAM  
METHODIST CHURCH

DATE: 7/22/53

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/2/95 BY 9145/CZ/efb

[ ] Attorney, of the firm [ ] Manning, S. C., has advised that CHARLTON B. DURANT, his former law partner recently deceased, had since 1938 maintained an index regarding members of the Methodist Church, the type organization they belonged to, and the type articles they prepared for church publications. [ ] advised that an index was maintained by Mr. DURANT on approximately 500 individuals throughout the Methodist Church reflecting a trend in the control of the Methodist Churches publications.

[ ] advised that contents of this file had been made available to the House Committee on un-American Activities and that he personally had on 7/6/53, appeared before the HCUA with the contents of this material with him.

[ ] further advised that the individuals initiating the investigation before the HCUA had told him the contents of the DURANT file were very valuable, and most of the material would be used in formulating questions to be presented to BISHOP OXNAM at a scheduled hearing in Washington.

[ ] further advised he could not completely evaluate the information in the DURANT file, however, he would make it available to the FBI at any time. He stated he knew the FBI would know what information in the file was valuable, and to what use it could be put, and he would not hesitate to permit a review of this information.

The above information is being furnished to the Bureau for whatever use deemed advisable.

EFM:rjb

RECORDED - 78

INDEXED - 78

100-403529-2

UNRECORDED COPY FILED IN 100-403529-2



August 5, 1953

SAC, Savannah

RECORDED - 73

Director, FBI

COMMUNIST INFLUENCE IN RELIGION  
INTERNAL SECURITY - C

Reurlet July 22, 1953, captioned "Bishop C. B. Oznam,  
Methodist Church."

In view of the lack of any specific information  
of apparent interest or value to any matters over which this  
Bureau has jurisdiction, it is not desired that any  
additional action be taken by you with regard to that  
material in the possession of Attorney [redacted].

In the event [redacted] should recontact your office  
and offer additional information of specific interest to  
the Bureau, such information should, of course, be accepted  
and appropriate action taken.

b6  
b7c

WCT:mmr

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Sizoo \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

COMM - FBI  
AUG 5 1953  
MAILED 30

RECEIVED DIRECTOR  
FBI  
AUG 5 3 54 PM '53  
U. S. DEPT. OF JUSTICE  
AUG 5 4 31 PM '53

## Office Memorandum • UNITED STATES GOVERNMENT

TO : MR. A. H. BELMONT *ahw pl*

DATE: August 5, 1953

FROM : MR. F. J. BAUMGARDNER *FJB*SUBJECT: COMMUNIST INFLUENCE IN RELIGION  
INTERNAL SECURITY - C  
*Confidential Source Religion*

Tolson	_____
Ladd	_____
Nichols	_____
Belmont	_____
Clegg	_____
Glavin	_____
Harbo	_____
Rosen	_____
Tracy	_____
Gearty	_____
Mohr	_____
Winterrowd	_____
Tele. Room	_____
Holloman	_____
Sizoo	_____
Miss Gandy	_____

*find*

The Bureau is in receipt of a letter from Savannah dated July 22, 1953, captioned "Bishop G. B. Oxnam, Methodist Church," which reflects that [ ] attorney, has advised that Charlton B. Durant, now deceased, has, since 1938, maintained an index on approximately 500 members of the Methodist Church pertaining to the type organization they belong to and the type articles they prepared for church publications.

[ ] further advised that he had appeared before the HCUA on July 6, 1953, with this material and he had been told by HCUA investigators that most of this material would be used in questioning Bishop Oxnam at a scheduled hearing in Washington. He continued that he himself could not evaluate this material but would not hesitate to permit a review of it by the Bureau.

Inasmuch as there appears to be no specific information of interest or value to the Bureau and in view of the controversial nature of an issue such as religion, it is not believed desirable that we take any positive action toward contacting [ ] and reviewing this material.

Mr. Nichols agrees with the above opinion.

RECOMMENDATION:

*not* If you approve, there is attached an appropriate letter to the Savannah Office instructing them to take no further action with regard to the above.

cc - Mr. Ladd  
cc - Mr. Nichols

Attachment  
WCT:mmr

RECORDED - 53  
INDEXED - 53

100-40529-3  
AUG 17 1953

235  
AUG 21 1953

WCT  
mmr

file 403529

0-1

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Sizoo \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

Communist Information

**Byrd Says FBI Director  
Lists No Minister as Red**

Senator Byrd, Democrat, of Virginia, said today he has been told by J. Edgar Hoover that the FBI director knows of no minister proved to be a Communist agent or convicted as one.

Senator Byrd said in an interview he regards Mr. Hoover's statement to him as convincing evidence that blanket accusations made by J. B. Matthews against some Protestant churchmen are baseless.

Mr. Matthews resigned as staff chief of the Senate investigating subcommittee headed by Senator McCarthy, Republican, of Wisconsin amid an uproar over a magazine article he wrote.

Mr. Matthews said in the magazine article, written before he was hired by Senator McCarthy, that "the largest single group supporting the Communist apparatus" in America is made up of Protestant clergymen. He also wrote that most Protestant clergymen are loyal Americans.

*I never said this*  
H.

RECORDED-35 100-403529-4  
EX-121  
AUG 21 1953  
70

Times-Herald \_\_\_\_\_  
Wash. Post \_\_\_\_\_  
Wash. News \_\_\_\_\_  
Wash. Star \_\_\_\_\_  
N.Y. Herald Tribune \_\_\_\_\_  
N.Y. Mirror \_\_\_\_\_

Date: JUL 30 1953

179 AUG 25 1953

*5- mfg*

# THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

10892

"Contending for the faith which was once delivered unto the saints" (Jude 3)

15 Park Row, New York 38, N. Y.

COPY

Telephone

1919 Beech Street  
Wilkinsburg, Pa.  
August 5, 1953

Hon. Harry Flood Byrd  
United States Senate  
Washington, D. C.,

Mr. Tolson  
Mr. Ladd  
Mr. Nichols  
Mr. Belmont  
Mr. Clegg  
Mr. Glavin  
Mr. Harbo  
Mr. Rosen  
Mr. Tracy  
Mr. Gearty  
Mr. Mohr  
Mr. Winterrowd  
Tele. Room  
Mr. Holloman  
Mr. Sizoo  
Miss Gandy

Dear Senator Byrd:

For years we have praised God for your presence in the Senate, for your staunch conservatism, your opposition to the squandering of the nation's resources, and your steadfast adherence to American principles and ideas. We have spoken highly of you on every occasion.

It distresses us no end, therefore, to read your release in the press, which is being interpreted as implying that there are no reds in the churches, and that you disapprove of the present investigation of the same, and quote Hon. J. Edgar Hoover to prove your point.

Your entire release as it appeared in the papers is most misleading and not in keeping with facts. As a friend we are very much afraid that you are going to regret ever making such a release, for the accounts in the press make it appear that you have come to the rescue of the reds and pinkies in the church, who are being investigated. Your release appeared right under the account of the appearance of Rev. Jack B. McMichael before the House Un-American Activities Committee to answer charges made against him by former members of the Communist party that he had been a communist, charges by F.B.I. undercover agents who appeared to testify against him that they saw him in communist-dominated meetings, and charges that many others have made that the Methodist Federation of Social Service, of which he had been Executive Secretary, followed the communist line and for years had worked for the overthrow of our present economy, and charges leveled at McMichael by Bishop Oman.

Furthermore, your quotation of J. Edgar Hoover does not prove your point, neither do other statements Mr. Hoover has made. According to your statement, Mr. Hoover is supposed to have declared that he knows "of no minister proved to be a communist agent or convicted of being one". Mr. Hoover doesn't do the proving. He does the investigating.

RECORDED-52  
INDEXED-52  
EX-104  
293960

RECORDED-52

INDEXED-52

EX-104

AUG 26 1953

Hon. Harry Flood Byrd

August 5, 1953

Also, when Mr. Hoover testified before the House Un-American Activities Committee, a copy of which testimony I have, he declared, "I confess to a real apprehension so long as communists are able to secure ministers of the gospel to promote their evil work". This statement is an obvious contradiction to what your release is meant to imply.

I am enclosing certain documentation which gives Mr. Hoover's statement and cites the communist front connections of scores of ministers.

Again, we are sorry that a good American like yourself would be induced to come to the aid of the reds in the church who are being investigated, and that you would not only be rapping Dr. J. B. Matthews who has been exposing them, but also I am afraid it will be interpreted as disapproval of the House Un-American Activities Committee's present investigation. Senator Byrd, this simply isn't like you. The reds in the church will never be cleared out if men like yourself take such a stand. Furthermore, if you carefully read Dr. Matthews' statement you will discover that he did not indict the entire clergy.

With best wishes and kind regards,

Yours sincerely,



b6  
b7C

CC Executive Com. ACCC  
J. Edgar Hoover  
House Un-American Activities Com.

WONG:2  
Encl.





THE DIOCESE OF MARYLAND  
105 WEST MONUMENT STREET  
BALTIMORE 1

Office of the [redacted]  
[redacted]

August 18, 1953

Communist INFILTRATION INTO

ORIGIN

Mr. J. Edgar Hoover  
U. S. Department of Justice  
Federal Bureau of Investigation  
Washington 25, D. C.

Dear Mr. Hoover:

I am writing in [redacted]  
absence on vacation to thank you for your  
letter of August 12th, with enclosure.  
This will be brought to the Bishop's  
attention upon his return to the office,  
after Labor Day, and I am sure you will  
hear directly from him at that time.

Very truly yours,

[redacted]

Mr. Tolson	
Mr. Ladd	
Mr. Nichols	
Mr. Belmont	
Mr. Clegg	
Mr. Glavin	
Mr. Harbo	
Mr. Rosen	
Mr. Tracy	
Mr. Gearty	
Mr. Mohr	
Mr. Winterrowd	
Tele. Room	
Mr. Holloman	
Mr. Sizoo	
Miss Gandy	

RECORDED - 82

INDEXED - 82

EX-103

100-403529-6

AUG 21 1953

EXHIBIT PROCESSING

AUG 19 1953

no ok reply  
4780

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b7C



THE DIOCESE OF MARYLAND  
105 WEST MONUMENT STREET  
BALTIMORE 1

Office of the [redacted]

July 31, 1953

Mr. Tolson	
Mr. Ladd	
Mr. Nichols	
Mr. Belmont	
Mr. Clegg	
Mr. Glavin	
Mr. Harbo	
Mr. Rosen	
Mr. Tracy	
Mr. Egan	
Mr. Mohr	
Mr. Winterrowd	
Tele. Room	
Mr. Holloman	
Miss Gandy	

The Honorable J. Edgar Hoover, Director  
Federal Bureau of Investigation  
Washington, D. C.

My dear Mr. Hoover:

An Associated Press story, under date of July 30th, appearing in the Evening Sun of Baltimore and bearing the above date and Washington headline, states as follows:

"Senator Byrd (D., Va.) said today he has been told by J. Edgar Hoover that the F.B.I. Director knows of no minister being proved to be a Communist agent or convicted as one." The quotations above are my own, quoting the paper which merely carries the statement.

May I impose upon your time and good nature to ask if that statement is substantially correct?

With personal regards and best wishes,  
I am

Faithfully yours,

NCP:c

RECORDED - 82

100-463529-7

AUG 25 1953

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ack  
HPL  
KON

1/10/53

1953

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b7C

RECORDED - 82  
INDEXED - 82

August 12, 1953

-7

The [redacted]  
[redacted]  
105 West Monument Street  
Baltimore 1, Maryland

Dear [redacted]

b6  
b7C

I am in receipt of your letter dated July 31, 1953, and I am happy to have the opportunity to be of service to you.

Senator Byrd in a letter dated July 14, 1953, made inquiry as to the basis of the following statement which I made during my testimony before the Committee on Un-American Activities of the House of Representatives on March 26, 1947:

"I confess to a real apprehension so long as Communists are able to secure ministers of the Gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism."

In my reply to the Senator dated July 16, 1953, I pointed out that the paragraph containing this sentence and the subsequent paragraph indicated my apprehension of Communist infiltration, not only in the churches, but in other walks of life. I also noted that this pronouncement was, of course, prompted by information in FBI files; however, I emphasized that it certainly was not meant to be an indictment of any group or religion. As a matter of long-standing policy, I have always refrained from making comments which could be construed as particularizing any one group. Although it is, of course, a fact that I know of no ministers who have been convicted as Communist Agents, this should not be construed as a statement that there are no Communists who have infiltrated the ranks of the clergy.

Tolson  
Ladd  
Nichols  
Belmont  
Clegg  
Glavin  
Harbo  
Rosen  
Tracy  
Gearty  
Mohr  
Winterrowd  
Tele. Room  
Holloman  
 Sizoo  
Miss Gandy

Enclosure  
cc: Baltimore, with copy of incoming.  
HPL:ral  
LBN:arm

SENT FROM D. O.  
TIME  
DATE 8-17-53  
BY [initials]

RECEIVED DIRECTOR  
AUG 13 9 29 AM '53  
U.S. DEPT. OF JUSTICE

The [REDACTED]

b6  
b7C

I am enclosing a copy of this statement for your information and the quote referred to appears in paragraph three, page twelve.

Please be assured that your interest is deeply appreciated.

Sincerely yours,

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
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Tracy \_\_\_\_\_  
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Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Sizoo \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

Respectfully referred for appropriate handling. Not acknowledged by this office.

FEDERAL BU. OF INV.

DEPT. OF JUSTICE

SEP 18 1953

RECORD

The Assistant to the President

Yuma Arizona

Sep 12 - 53

FEDERAL BU. OF INV.

The President of our Land  
Greetings Mr. Eisenhower in Jesus Name  
I am writing in behalf of my self  
and other Americans like my self  
who hate Communism and all its  
back door and side door issues  
I read in the paper about the statement  
about Commus. in churches. well this  
may and may not be of interest  
because I have no proof of it  
only [redacted] who has

b6  
b7C

been [redacted] of the first Methodist Church  
I use to be janitor and general  
every thing. He told me one day he  
had 3 Commus. on the church board  
and saying words here and there  
I think he is him self. or if not  
right out I believe him to be a  
sympathiser. I was plain with my words  
I never no job. I said [redacted] if I was in  
your shoes as pastor I sure would get the  
right lin and turn them over. and any  
Pastor that will let them get away with it

RECORDED - 61

EX-103

SEP 29 1953

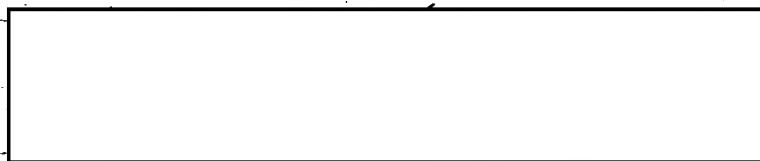
KEEP IN F. B. I. FILE  
9-29-53-675



is no American at heart  
 well you can be sure my job  
 was not there very long after that  
 all i have to give you is just  
 his word and mine. i know it is  
 a big job to get rid of rats but  
 if there is anything i can do to help  
 i will not pull back.

i am an ordained minister in the  
 apostolic faith

May God bless and keep you  
 yours as an American



Yours truly  
 Jimma Long

PS The president has not time to see the  
 letter i do wish you could tell him  
 about it please  
 and thank you

TRUE COPY

Yuma Arizona

Sep 12 - 53

The President of our land greetings Mr. Iesenhour  
in Jesus Name I am writing in behalf of my self and  
other Americans like my self who hate communism and all  
its back door and side door issues --  
I read in the paper about the statement about Comnus  
in churches : Well this may and may not be of interest  
because I have no proof of it only [redacted]  
who has been [redacted] of the first Methadest Church I use  
to be jannitor and general caretaker. he told me one day  
he had 3 Comnus on the church board and catching words  
here and there I think he is him self or if not right  
out I believe him to be sympathiser. I was plain with  
my words job or no job. I said well if I was in your  
shoes as pastor I sure would get the right lin and turn  
them over and any pastor that will let them get away  
with it is no American at heart

b6  
b7C

Well you can be sure my job was not there very  
long after that. All I have to give you is just his  
word and mine. I know it is a big job to get rid of  
rats but if there is any thing I can do to help I  
will not pull back.

I am an ordained ministor in the Apostolic faith

May God bless and keep you

Yours as an American

[redacted]  
Yuma Arizona

P.S. If the president has not time to see the letter  
I do wish you could tell him about it please  
and thank you

KEEP IN F. B. I. FILES

9/29/53-675

TRUE COPY

September 25, 1953

RECORDED - 61

INDEXED - 61

EX 103

[Redacted]

Yuma, Arizona

Dear [Redacted]

Your letter dated September 12, 1953, which you addressed to the Honorable Dwight D. Eisenhower, President of the United States, has been referred to me.

As you probably know, the FBI has been given the general responsibility for the investigation of subversive activities within the United States under the security program as defined by Executive Orders and congressional enactments.

In the event you obtain any data which you believe to be of interest to the FBI, please do not hesitate to communicate with me or the Special Agent in Charge of our Phoenix Office located at 102 U. S. Court House Building, Phoenix, Arizona.

b6  
b7C

Sincerely yours,

John Edgar Hoover  
Director

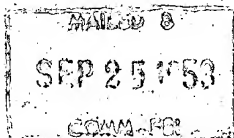
cc - 2 - Phoenix (with copies of incoming)

Bufiles contain no information identifiable with correspondent of [Redacted]

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

NOTE ON YELLOW: Due to the illegibility of correspondent's name, the Yuma, Arizona, telephone directory was checked for the name [Redacted] without locating correspondent's name in the directory.

MJR:rwf



EX 103

Marysville, Calif.

October 21, 1953.

Federal Bureau of Investigation.

Washington, D.C.

Attention: Un-American Activities.

*28*  
*Communist Infiltration into Religion*

Dear Sirs:

Recently I joined a Church and since then I have secured several pamphlets from the ~~American~~ Council of Christian Churches of ~~California~~. Headquarters in Pasadena, California. They claim that the ~~World~~ Council of Churches now called ~~National~~ Council of Churches appeared before the House of Un-American Activities Committee on July 21 1953., and naming many ministers of all denominations of belonging to or leaning to the Communist Party. If this is so how can the ordinary laymen know what minister and what Church is a true Christian Church or if it be a Communist Front.

What I would like to know if possible which Council of Churches is on the up and up, so to speak. I am an American citizen and do not want any part of anything or anyone who is or has any dealings with a party working to overthrow my Government.

In the Church that I joined there has been trouble. Something to do with certain ministers and followers wanting to break away and starting another Church of their own, and upon securing these pamphlets that I have already mentioned I see that one of the Ministers belonging to the ~~American~~ Council of Christian Churches is also a Minister of the same denomination of the Church that I have joined. Now I am more mixed up than ever.

Let to [redacted]

10-29-53

MR: Rev

RECORDED - 32

INDEXED - 32

3-MJR

100-403529-30



OCT 28 1953

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b7C

There have been so many books and magazines published on religion of late and according to the A.C.ofC.G. many of these have been written by or published by the Communist members or Party. They sent me, also one of their pamphlets called "The Contender" based on the stand that they take. Quote: The American Council of Christian Churches takes what is generally referred to as the separatist position!

They have also mentioned several names as sponsors of the Civil Rights Congress which they claim is a Communist-front organization. One of the men - Rev. W. Russel ~~Bowie~~ <sup>No Locality</sup>, they say, is one of the translators of the new Revised Standard Version of the Bible and that the famous Appendix number nine of the House Committee entitled "Investigation of Un-American Propaganda Activities in the United States, issued in 1944, cites this translator as affiliated with 11 Communist Fronts. He is one of those who have helped to prepare "The Interpreter's Bible" Now, does that mean that this version of the Bible is being used as a means for the Communists to break up the True Word of God. There are many who are using this new copy--ministers and Youth groups.

So, would you kindly, as I said, if possible set me straight on this matter. Which Council of Churches is a Communist Front and which one is working honestly to preach the true and only Gospel. The Bible says that you can tell by the Works, but it certainly isn't very enlightening these days.

  
Marysville, California.  


b6  
b7C



RECORDED - 32

164-41-9 October 29, 1953

[redacted]  
Marysville, California

Dear [redacted]

Your letter dated October 21, 1953, has been received and the motives which prompted your communication are indeed appreciated.

While I would like to be of assistance in connection with your inquiry, I must advise that in accordance with a Departmental regulation data contained in the files of this Bureau is maintained as confidential and available for official use only. I am sure you will understand the necessity for this regulation and no inference will be drawn because of my inability to be of assistance that we do or do not have in our files the information you have requested.

Sincerely yours,

John Edgar Hoover

Director

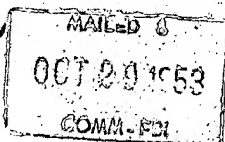
NOTE: Bufiles contain no information identifiable with correspondent.

The files do not disclose that any investigation has been conducted concerning the American Council of Christian Churches or Reverend W. Russell Bowie. The files disclose that an investigation confined to contacts only with informants of the NYO in 1950 was conducted concerning the National Council of Churches in Christ in America. No data was uncovered indicating any Communist or subversive action on the part of any persons affiliated with that organization. (100-50869)

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

MJR:rw

Rw



58 NOV 5 1953

*[Handwritten signatures and initials]*

*[Handwritten initials]*

b6  
b7C

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Mr. Tolson

DATE: Nov. 17, 1953

FROM : L. B. Nichols

SUBJECT: [REDACTED]

PRESBYTERIAN LEGISLATIVE OFFICE

*Common in Presbyterian Division*

By reference from the Director's Office at 4:45 P.M. yesterday, Mr. Wick in my office talked on the telephone with the above captioned whose home telephone number is EMerson 2-5152. She is connected with the Presbyterian Division of Social Education and Action, 104 C Street, Northeast, Washington, D. C., (telephone LIncoln 3-7176).

[REDACTED] said she understood the Director made a published statement in July, 1953, to Senator Byrd of Virginia to the effect the Director had never heard of a minister of the Gospel who embraced Communism or was sympathetic to it. She said she checked with Senator Byrd's office and the secretary there, in the absence of Senator Byrd, could not locate the proper reference. [REDACTED] asked if we could be of any assistance to her.

On the Director's telephone slip regarding the conversation between [REDACTED] and Wick the Director asked "Why doesn't she ask Senator Byrd's office?"

After checking, (Bureau file 94-4-2942-29), Wick informed [REDACTED] that an item in the July 31, 1953, issue of The Washington Post contained the statement attributed to the Director by Senator Byrd that "the FBI knows of no minister who has been proved to be a Communist agent." [REDACTED] said, "That is what I wanted to know." Wick told her, however, that what the Director did state in connection with this matter was that no ministers have been convicted as Communist agents. [REDACTED] said she observed there is a difference, and it is her belief, she said, that some members of the clergy have been sympathetic to Communism and have been influenced by Communist ideology. She thanked Wick for clarifying the matter for her.

In the past, following the "twisting" of the <sup>DIRECTOR'S</sup> statement ~~by the Director~~ concerning Communists in the clergy, we received several letters from the general public asking for clarification and in those instances the correspondents were advised the Director had made the statement to Senator Harry F. Byrd of Virginia that no ministers have been convicted as Communist agents.

ACTION: For record purposes. RECORDED - 87

cc - Mr. Ladd  
Mr. Belmont  
Mr. Holloman  
Mr. Jones

REW:ps;mtd

INDEXED - 87

EX-110

Tolson ✓  
Ladd ✓  
Nichols ✓  
Belmont ✓  
Clegg ✓  
Glavin ✓  
Harbo ✓  
Rosen ✓  
Tracy ✓  
Gearty ✓  
Mohr ✓  
Winterrowd ✓  
Tele. Room ✓  
Holloman ✓  
Sizoo ✓  
Miss Gandy ✓

b6  
b7C

100-46552-9-10

DO-5

OFFICE OF DIRECTOR  
FEDERAL BUREAU OF INVESTIGATION  
UNITED STATES DEPARTMENT OF JUSTICE

Date Nov. 16, 1953 Time 4:45PM

Presbyterian Legislative Office  
tele locally

Phone No. \_\_\_\_\_

REMARKS

                     asked to speak  
to someone concerning one of the  
statements made by the Director  
in regard to communists in the clergy.  
After checking, she was referred to Mr.  
Wick in Mr. Nichols' office.

4:50PM Mr. Wick advised that                       
                     wanted him to supply her with  
a statement made by the Director in  
connection with communists in the clergy  
sometime last July. She stated the state-  
ment by the Director followed the Matthews  
affair, and she believes Senator Byrd  
published a letter on this matter, concerning  
the Director's statement.

Mr. Wick advised her that he would check  
on the matter and call her back. Mr. Wick  
is preparing a memorandum.

RECORDED - 87

NOV 20 1953

lkn

EX-110

11-17-53 Raw

Mr. Tolson \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Belmont \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Gearty \_\_\_\_\_  
Mr. Jones \_\_\_\_\_  
Mr. Mohr \_\_\_\_\_  
Mr. Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Mr. Holloman \_\_\_\_\_  
Mr. Sizoo \_\_\_\_\_  
Miss Holmes \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

b6  
b7c

58 NOV 25 1953

# Parkview Baptist Church

506 4th Court, West  
BIRMINGHAM, ALABAMA

Church Phone  
3-1671

November 21, 1953

Mr. J. Edgar Hoover, Director  
Federal Bureau of Investigation  
Washington D.C.

Dear Mr. Hoover:

*Communist Infiltration into*

Please investigate the communistic infiltration *Religion*  
into the Baptist Churches, of Birmingham Alabama.

In the spring of this year, all the pastors and nearly  
all of the church leaders in our area, got a communist  
newspaper, mailed from Bessemer Alabama. Since that time there  
has been continual up-rising in the churches in our area.  
Too many of our Baptist and Methodist churches are breaking  
apart with such conditions that making it bad for working.

b6  
b7C

We, the Baptist pastors will co-operate with you in any way  
that you request, to clear up this unhappy situation.

Thanking you for any help that you may be able to give.

Fraternally for a Christian America,

[Redacted Signature]

Birmingham Baptist Pastors Association.

6

RECORDED - 69

INDEXED - 69

EX-108

100-403529-12  
DEC 3 1953

Let to  
11-30-53  
cc-BH  
WVK:Rw

5-67

November 30, 1953

RECORDED - 69

INDEXED - 69

*12*  
*ALA*  
[Redacted]  
Birmingham Baptist Pastors Association  
Parkview Baptist Church  
506 4th Court, West  
Birmingham, Alabama

b6  
b7C

Dear [Redacted]

Your letter dated November 21, 1953,  
has been received and your interest in communicating  
with me is appreciated.

In the event you obtain information of a  
specific nature relating to the matters mentioned in  
your communication, please feel free to communicate  
directly with the Special Agent in Charge of our  
Birmingham Office located at 300 American Life  
Building, Birmingham 3, Alabama.

Sincerely yours,

John Edgar Hoover

Director

cc - 2 - Birmingham (with copies of incoming)

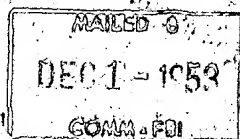
Bureau indices negative re correspondent.

SAC, BIRMINGHAM:

You should be alert for any information obtained  
from your confidential informants or sources relating to the  
possible infiltration referred to by correspondent. In the  
event such data is received, you should institute investigation,  
if warranted, on the basis of current Bureau regulations.

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

WWK:rw *rw*



53 DEC 10 1953

NOV 30 7 47 PM '53  
RECEIVED READING ROOM  
FBI  
U.S. DEPT. OF JUSTICE



100-403529-13

**CHANGED TO**

100-413026-8

AUG 26 1954

*ls*

C

Modesto, Calif.

Dec 30 - 53

COMMUNIST INFILTRATION  
INTO RELIGION

Kind Sir:-

I am a Christian. we represent the  
"Church of God" movement.

our printing office and College is in  
Anderson, Ind. our Church paper is  
"The Gospel Trumpet" recently, yes,  
for quite some time now, we see a  
lot about the Catholics. But nothing  
about Communism which is  
about to take over our Country and the  
whole world. - "in our church paper"

I wrote to the Editor of our paper a  
year and half or more ago, about it  
also sent him some literature  
had about the Communists and who  
they are and what they are doing.  
I had paid several dollars for the  
literature so I ask him to send it  
back some when he got it read, I  
also sent postage to send it back  
with. I wanted his address about  
it. He never gave it to me and am  
worried about the whole set up there  
he never sent back my literature  
other things constantly concerning  
and is compelling us to draw

INDEXED-99

RECORDED-99

100-403589-14

JAN 13 1954

STONE  
1-12-54  
cc-1P  
MTR

2  
Some conclusions that all is not  
well at our publishing house and  
College, we are sending the best of  
our young Christians there to be  
trained, and are wondering what  
they are being trained. Some come  
from there anything but what we  
feel they should be  
our [redacted] is

[redacted]  
"Expose"  
me

### Publication Committee

[redacted]

Isoppe Trumpet Company  
Publication Board of the Church of God  
Fifth and Chestnut Streets  
Anderson, Ind. U.S.A.  
[redacted]

I have no literature to tell me who  
the Teachers in the College are,  
But if you know of any Communist  
connections of anyone there, would  
you please give me their names and  
Communist Card numbers if you have  
them? I am not a minister, (But our

b6  
b7C

minister will not do any thing about  
what's going on there, for fear of getting  
into trouble with them.

If I could show him a letter from  
you it might do some good  
<sup>or his wife - they both was kind together</sup>  
He told me right here in our house  
that they figured by what they had seen  
that the [redacted]

could be a Communist.

our church group all over America  
does not know or believe America  
is in such grave danger as it is  
in, just because our leaders won't  
print anything or tell the people  
and when some one like me tries  
to tell them, they think I'm crazy.

I'm wondering who's crazy?

I have Senator McCarthy's speech  
here in our home. I get literature  
and letters all the time from  
Gerald L. K. Smith. and by what  
I know from other sources I don't  
think Smith could paint the picture  
of this country and the world any  
blackier than it now is.

Thanks, and I am anxious  
for a reply from you at the  
earliest possible date. Sincerely

[redacted]  
[redacted] Modesto, Calif. <sup>over</sup>

b6  
b7C

P.S. Please. If you ans this letter  
do not leave any sign on the  
out side of the envelope where it  
came from, as we have  
Plenty Jew Communists in  
this town.  
How well I know.

Thanks again.

RECEIVED

JAN 7 2:45 PM '51

INTERNAL SECURITY - S

81

U.S. DEPT. OF JUSTICE

TRUE COPY

Modesto, Calif.  
Dec. 30-53

Kind Sir:

I am a Christian. We represent the "Church of God" movement.

Our printing office and college is in Anderson, Ind. Our Church paper is "The Gosples Trumpet." recently, yes, for quite some time now, we see a lot about the Catholics. But nothing about communism which is about to take over our country and the whole world. - "in our church paper" I wrote to the Editor of our paper a year and half or more ago, about it also sent him some literature I had about the Communists and who they are and what they are doing. I had paid several dollars for the literature, so I ask him to send it back to me when he got it read. I also sent postage to send it back with. I wanted his advice about it. He never gave it to me. I am worried about the whole set up. there "he never sent back my literature" other things constantly concern us and is compelling us to draw some conclusions that all is not well at our publishing house and college, we are sending the best of our young Christians there to be trained, and are wondering what they are being trained. Some come from there any thing but what we feel they should be.

Our [redacted] is [redacted]  
[redacted] "Excuse me"

Publication Committee

[redacted]  
Gosples Trumpet Company  
Publication Board of The Church of God  
Fifth and Chestnut Streets  
Anderson, Ind. U.S.A.  
[redacted]

b6  
b7C

I have no literature to tell me who the teachers in the college are. But if you know of any communistic connections of any one there, would you please give me their names and Communist card numbers if you have them? I am not a minister, But our minister will not do any thing about whats going on there, for fear of getting into trouble with them.

If I could show him a letter from you it might do some good, He or his wife they both was here together told me right here in our house that they figured by what they had seen that the [redacted] could be a Communist.

Our Church Group all over America does not know or believe america is in such grave danger as it is in, just because our leaders won't print anything



or tell the people and when some one like me tries to tell them, they think I'm crazy. Im wondering who's crazy? I have Senator MCGarthys speach here in our home. I get literature and letters all the time from Gerald L. K. Smith and by what I know from other sources I don't think Smith could paint the picture of this country and the world any blacker than it now is.

Thanks, and I am anxious for a reply from you at the earliest possible date.

Sincerely

[Redacted]

[Redacted]

Modesto, Calif.

P.S. Please. If you ans this letter do not leave any sign on the out side of the envelope of where it came from , as we have plenty Jew Communists in this town. How well I know.

Thanks again.

b6  
b7C

January 12, 1954

RECORDED-99  
INDEXED-99

EX-108

[Redacted]  
Modesto, California

Dear [Redacted]

Your letter dated December 30, 1953, has been received and the motives which prompted your communication are indeed appreciated.

While I would like to be of assistance in connection with your inquiry, I must advise that in accordance with a Departmental regulation data contained in the files of this Bureau is maintained as confidential and available for official use only. I am sure you will understand the necessity for this regulation and no inference will be drawn because of my inability to be of assistance that we do or do not have in our files the information you have requested.

In the event you obtain additional data which you believe to be of interest to this Bureau, you may desire to communicate directly with the Special Agent in Charge of our San Francisco Office located at 422 Federal Office Building, Civic Center, San Francisco 2, California.

Sincerely yours,

John Edgar Hoover  
Director

cc - 2 - ~~Indianapolis~~ (with copies of incoming)

Bufiles contain no information identifiable with correspondent or [Redacted]

(Please see page two)

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

8 JAN 15 1954

MJR:FD

b6  
b7c

Plain envelope is being used to  
acknowledge correspondent's letter in view  
of her request.

SAC, INDIANAPOLIS:

You are requested to check your  
office files for any pertinent identifiable  
data re [REDACTED] and thereafter be  
guided by current Bureau instructions governing  
security cases.

b6  
b7C

DEC 15 11 58 AM '71  
FBI - INDIANAPOLIS  
RECEIVED  
DEC 15 1971

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Mr. Tolson *Wm*DATE: January 6, 1954 *es*

FROM : L. B. Nichols

SUBJECT: 

Tolson	<input checked="" type="checkbox"/>
Ladd	<input checked="" type="checkbox"/>
Nichols	<input checked="" type="checkbox"/>
Belmont	<input checked="" type="checkbox"/>
Clegg	<input type="checkbox"/>
Glavin	<input type="checkbox"/>
Harbo	<input type="checkbox"/>
Rosen	<input type="checkbox"/>
Tracy	<input type="checkbox"/>
Gearty	<input type="checkbox"/>
Mohr	<input type="checkbox"/>
Winterrowd	<input type="checkbox"/>
Tele. Room	<input type="checkbox"/>
Holloman	<input type="checkbox"/>
Sizoo	<input type="checkbox"/>
Miss Gandy	<input type="checkbox"/>

*COMMUNIST INFILTRATION INTO RELIGION*

I am attaching hereto a biographical sketch which M. G. Lowman, of the Circuit Riders, gave me pertaining to  of the Board of Social and Economic Relations for the Methodist Church. Lowman stated that  is backed by Bishop Oxnam, has been a Methodist for only five years, having been an Anglican and then a Baptist.

I am also attaching a statement which Lowman gave me quoting  of the Methodist Church on testifying in Congressional investigations.

LBN:arm

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 10-19-95 BY 9803/RDD/BCE/DW

344,498

b6  
b7c

UNRECORDED COPY FILED IN

62-99405-1

RECORDED 13

INDEXED - 13

100-423529-15

JAN 13 1954

J492

(Copied from the May 21, 1953 The Christian Advocate)

"Social Relations:

"READY FOR BUSINESS

"The Methodist Church is now ready to do business officially in the field of social and economic relations.

"On May 5-6 the Board of Social and Economic Relations---set up exactly a year before --completed its months of deliberate planning by:

- "• Choosing an executive secretary.
- "• Issuing its first statement on a public issue.
- "• Outlining a four-point program.

"The executive secretary is Rev. A. Dudley Ward, young (38) ex-business-man, who has been editor of the monumental study series, "The Ethics and Economics of Society," being put out by the National Council of Churches and Harpers.

"The Canada-born Mr. Ward was first an Anglican, then a Baptist. He boasts that both his American citizenship and his Methodist affiliation are by choice. Looking over U. S. churches after his arrival here, he was first interested in the Methodists when someone handed him a copy of the Social creed.

"Now, as executive officer of the board, he will bear prime responsibility in its job of implementing the creed.

"Mr. Ward has studied at the University of Delaware and Union Theological seminary, receiving his divinity degree from the latter in 1949. He pursued a business career in both Canada and the States before deciding for the ministry. In addition to his National Council work, he is pastor at Merrick, N. Y., on Long Island.

"He is to begin his new work immediately after Labor day at an office to be opened at 740 Rush Street, Chicago.

"The board's maiden statement to the church and the public urged legislation to control the practices of congressional investigating committees. The board recognized that, in planning legislation, committees of Congress "must have full opportunity to make their investigations complete," but they "should always be conducted in an impartial and impersonal manner and should not be taken as opportunities to attack the character or convictions of those persons called to testify."

"The four-point program (see page 15) was presented by the new executive, and endorsed by the board.

"In calling study the board's first task, Mr. Ward pledged to "combine study with prophetic fervor."

"For its own education, the board heard briefings on management and labor viewpoints from James Nance, president of the Packard Motor Car Company and an active Methodist, and Walter P. Reuther, CIO president.

"A \$49,500 budget was adopted."

ENCLOSURE

(OVER)

-15  
Exhibit #230 - Postpaid  
100-\$3.00; 500-\$12.50; 1000-\$20.00  
CIRCUIT RIDERS, Inc.  
308 West Court Street,  
Cincinnati 2, Ohio

ALFRED DUDLEY WARD\*

(Copied from Annual Report (1949) of the Federal Council of the Churches of Christ in America, pp. 137-138.)

"Personal data: Age 34; married; two children; born in Toronto, Can; father is an organizer of the Carpenters' and Joiners' Union, A. F. of L., Toronto.

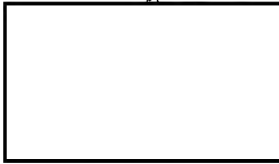
"Education: Chartered accountant, Ontario, Can., (equivalent New York C. P. A. --reciprocal relations established); B. A., University of Delaware--with honors in course; Major fields--Sociology, Psychology, and Economics. In connection with these degrees a central interest was in Business Investigations, Corporate Finance, Public Finance, Economic Principles and Problems, Accounting and Auditing; M. A., University of Delaware--Industrial Sociology. Thesis: Labor Unions and Social Change: A Study of the Social Influences of the Labor Movement. The economic dynamics of the secondary society in which we live received special attention in the thesis; B. D., Union Theological Seminary--Completing work for this degree, 1949. Ethics under Dr. Reinhold Niebuhr. Theology with Dr. John Bennett.

"Experience: Business--Six years in the professional accounting and auditing field. Three years as Executive Assistant to Mr. A. R. Roberts, an international financier, with whom he was engaged in the tanker, real estate, farming, construction and property management, aircraft businesses. In addition handled an extensive portfolio of securities and trust investments. Teaching--University of Delaware during two seasons in the Department of Economics. Subjects: Economic Principles and Problems, Insurance, Corporation Finance, Accounting.

"Church: Five years in the Methodist pastorate. The past two years have been spent in Brooklyn under Bishop Oxnam; Served as assistant to Bishop Oxnam in Amsterdam last summer working on the preparation of the American Committee's and the World Council's consolidated budget; Ordained Deacon in the Methodist Church. Will receive Elder's orders at the completion of his work at Union."

\*Elected Executive Secretary, Board of Social and Economic Relations of The Methodist Church, May 5-6, 1953 . . . The Christian Advocate, Vol. 128, No. 21, May 21, 1953.

# Circuit Riders, Inc.



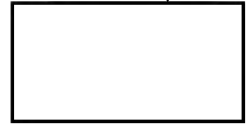
CHARLES O. THRASHER, Missouri  
Brigadier General, Retired

NATIONAL HEADQUARTERS  
308 WEST COURT STREET  
CINCINNATI 2, OHIO  
DUbar 6140

M. G. LOWMAN, Executive Secretary

EXECUTIVE COMMITTEE

The Officers and  
M. G. LOWMAN, Ohio



(The following was copied from the December 31, 1953 issue of The Christian Advocate.)

b6  
b7C

"'Right-Wing Subversives':

"MENACE LIBERTY

"Bishop Lloyd C. Wicke has attacked "right-wing subversives" who "adopt the practices of our enemies in the name of national defense and patriotic vigilance."

"Addressing the Pittsburgh Conference Ministerial association December 14, the bishop said Americans must not consider repealing the first and fifth amendments to the U. S. Constitution even though some pro-Communists are using these two bills of rights as a shield from investigations.

"Bishop Wicke criticized the methods used by the House Un-American Activities committee and the Senate Internal Security subcommittee. He asked, "Since when has it become standard practice in America for confessed liars to become the stalwarts and bulwarks of truth and their word accepted with the finality of a judgment day?

"Since when have we Americans adopted the practice of forcibly suggesting that a man is guilty until he can prove himself honest?"

"The bishop, who is president of the Board of Social and Economic Relations, went on to attack the procedures of McCarthy, Velde and Jackson.

"Bishop Wicke called it "catastrophic" to apprehend Communists by "employing tools which destroy the liberties we are striving to preserve. "

"He defined the "right-wing subversives" as persons of restricted historical background and poverty-stricken in the field of intelligence..

100-40355-9-15  
ENCLOSURE

(OVER)

\*COMPARE THE ABOVE WITH THE STATEMENT OF  
J. EDGAR HOOVER ON THE REVERSE SIDE.



A Message from J. Edgar Hoover\*

BREAKING THE COMMUNIST SPELL

---

This is no ordinary article. It is a stirring human appeal by the Director of the Federal Bureau of Investigation asking U. S. ex-Communists to help now in smashing the Red conspiracy. This important message was written for THIS WEEK in order to reach the largest magazine audience in America.

---

"In America today, there are hundreds, perhaps thousands, of people, once duped by Communism, who have since broken with the Party. This article has been written in a sincere effort to reach them and enlist their help in wiping out the Soviet conspiracy which threatens our country.

"With a few exceptions, most of the former Communists have remained silent. Here are some of the reasons: First of all, the individual may be fearful--either of revenge from the Communists or criticism by loyal Americans. . . .

"The ex-Communist holds in his hands weapons which can strike a mighty blow against a terrible evil. He inflicts a minor wound by leaving the Communist party. (Such a wound is partly healed with the addition of a new member to the Party.) But, when the ex-Communist withdraws and at the same time makes a full disclosure to the proper authorities, he does irreparable damage to the cause. He places his change of philosophy, conscience and action on the record. He is restoring himself to the ranks of good citizenship and is making amends for his wrongs against America resulting from his Party activities. He is protecting now and in the future his family and our way of life. . . .

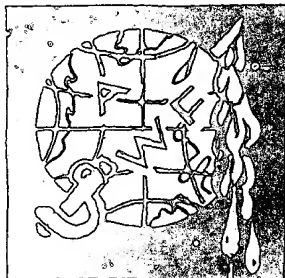
"These people deserve the nation's respect, and their neighbors' fair-minded forgiveness for their past devotion to Communism. Their means of livelihood must be protected, and loyal Americans must accept their sincere repentance as a return to the full scope of citizenship. All great religions teach that the sinner can always redeem himself. Who, then, shall sit in judgment on the ex-Communist? Who dare deny him the promise held out to those who repent of the evil they have done and who try to make amends? . . .

"But," the shout is raised, "how can you believe and ex-Communist?"

"The answer lies in the fact that many former Communists have been tested by vigorous cross examination. They have withstood critical observation. Those most interested in producing evidence which would contradict their testimony have failed to do so. On the other hand much of the testimony of ex-Communists has been verified by corroborating evidence. . . ."

\*All quotations are excerpts from an article by J. Edgar Hoover. The title and editorial comment are copied from page 7. THIS WEEK magazine, November 1, 1953.

(over)



AMERICAN LEAGUE

# AGAINST WAR AND FASCISM

A movement to unite in common resistance to War and Fascism all organizations and individuals who are opposed to these allied destroyers of mankind

112 E. 19TH STREET, ROOM 605  
NEW YORK CITY

TELEPHONE: ALGONQUIN 4- { 9784  
9785

HARRY F. WARD  
CHAIRMAN  
ROBERT MORSS LOVETT  
VICE-CHAIRMAN  
LINCOLN STEFFENS  
VICE-CHAIRMAN  
EARL BROWDER  
VICE-CHAIRMAN  
ANNA N. DAVIS  
TREASURER

## NATIONAL BUREAU

ROGER BALDWIN  
LEROY E. BOWMAN  
ANNA N. DAVIS  
MARGARET FORSYTH  
CLARENCE HATHAWAY  
HAROLD HICKERSON  
SAMUEL C. PATTERSON  
HARRY F. WARD

## SECRETARIAL STAFF

ADMINISTRATION  
IDA DAILES

AFFILIATIONS  
CHARLES WEBBER

PUBLICATIONS  
JOSEPH PASS

WOMEN  
DOROTHY MCCONNELL



393

November 29, 1934

Mr. Ben Gitlow,  
112 East 19th Street,  
Room 806,  
New York City

Dear Mr. Gitlow:

We are enclosing copy of a letter which will  
come up at the next meeting of the Board of the American  
Fund for Public Service, in the hope that the Board will  
see its way clear to grant this important request.

We will appreciate your giving this matter your  
thoughtful attention.

Sincerely yours,

*Harry F. Ward*  
National Chairman

## A SUGGESTION

Charges, counter-charges and denials regarding Communist connections and relationships of Rev. Harry F. Ward, Rev. Charles Webber and Dorothy McConnell prompt the suggestion that each interested Methodist forward this reproduced letter to his own congressman (c/o House Office Bldg., Washington, D. C.) and ask that the names of those individuals (shown on both sides of this sheet) already identified as Communists be so marked and the letter returned to you. This information is available to your congressman.

*Multitask  
Reproduction*

*Disassembled  
reproductions*

100-403529-15

ENCLOSURE

(over)

b6  
b7C

# NATIONAL EXECUTIVE COMMITTEE

Thomas R. Amlie, Wisconsin  
 Israel Amter, New York  
 Roger Baldwin, New York  
 Mrs. Clinton Barr, Wisconsin  
 Max Bedacht, New York  
 Fred Biedenkapp, New York  
 Charles Blome, Missouri  
 Ella Reeve Bloor, Pennsylvania  
 John Bosch, Minnesota  
 LeRoy E. Bowman, New York  
 Harry Bridges, California  
 Earl Browder, New York  
 William Brown, Ohio  
 Mabel Byrd, Illinois  
 Winifred Chappell, New York  
 George A. Coe, Illinois  
 Prof. George S. Counts, New York  
 Malcolm Cowley, New York  
 H. W. L. Dana, Massachusetts  
 Anna N. Davis, New York  
 Dorothy Detzer, Dist. of Columbia  
 Margaret Forsyth, New York  
 Maurice Gates, New York  
 Ben Gold, New York  
 Paul L. Goldman, New York

Rabbi Benjamin Goldstein, New York  
 Dr. Israel Goldstein, New York  
 Mrs. Annie E. Gray, Colorado  
 Gilbert Green, New York  
 Florence Curtis Hanson, Illinois  
 Clarence Hathaway, New York  
 A. A. Heller, New York  
 Donald Henderson, Dist. of Columbia  
 Harold Hickerson, Dist. of Columbia  
 Roy Hudson, New York  
 Langston Hughes, California  
 Rabbi Edward L. Israel, Maryland  
 Clarence Irwin, Ohio  
 Lela R. Jackson, Pennsylvania  
 Herman Jenson, Wisconsin  
 Manning Johnson, New York  
 A. H. Johnston, Ohio  
 Rev. Herbert King, Michigan  
 Ernst Kornfeld, Pennsylvania  
 Corliss Lamont, New York  
 [redacted] New York  
 E. C. Lindemann, New York  
 Lola Maverick Lloyd, Illinois  
 Robert Morss Lovett, Illinois  
 Waldo McNutt, Kansas

Rev. J. A. Martin  
 Rev. R. Lester Mondale, Illinois  
 Peter Onisick, Pennsylvania  
 Samuel C. Patterson, New York  
 D. R. Poindexter, Illinois  
 Rev. A. Clayton Powell, Jr., New York  
 Henry Shepard, New York  
 Tredwell Smith, New York  
 Rev. William B. Spofford, New York  
 Lincoln Steffens, California  
 Maxwell S. Stewart, New York  
 Louise Thompson, New York  
 Alfred Wagenknecht, New York  
 Colston E. Warne, Massachusetts  
 Dr. Harry F. Ward, New York  
 Louis Weinstock, New York  
 James Wechsler, New York  
 John Werlick, Illinois  
 Richard Babb Whitten, Louisiana  
 Percy Winner, New York  
 Ella Winter, California  
 Alex V. Wright, Virginia  
 Charles Zimmerman, New York

b6  
 b7C

(INCOMPLETE)

*Multilith Reproduction*

BUCKS COUNTY  
PENNSYLVANIA

J. Edgar Hoover, Esq.  
c/o Federal Bureau of Investigation  
Washington, D.C.

Dear Mr. Hoover:

In regard to your letter to  
X [redacted] Detroit, answering  
his request for information as to whether  
Sen. Byrd had misquoted you,  
you answered, according to a news-  
paper report that you had been mis-  
quoted, & that what you had said  
to Sen. Byrd was that "no  
ministers have been convicted as  
Communist agents."

According to a record I have just  
come across, our Rev. Irwin St. John  
Tucker (St. Stephen's Church Chicago, Ill.)

1933-1934 - RECORDED - 26 100-403529-16  
was convicted in 1934 for  
Espionage Act & sentenced to 20 years.  
He has a long record in the N.Y. State

b6  
b7C

(last) Report of 1920 - 9 is mentioned in Benjamin  
M. Floh's testimony -

There is also a [redacted] in Kobe, Japan, in 1939, [redacted] Perhaps,  
since he was convicted in a foreign  
country, you do not count him. But  
he is a graduate of the Episcopal Theol-  
ogical Seminary, Cambridge, Mass.  
I regret, being an Episcopalian, that  
both these men are allegedly members  
of that Church.

I wrote Sen. Byrd & asked him to  
publicly apologize for mistreating you.  
His reply astonished me, it was to the  
effect that to make a difference  
between "proved" & "convicted" is a  
quibble. I had thought better of  
the Senator.

With every good wish for your  
& Federal Bureau of Investigation  
continued success in 1954  
Sincerely,

Jan. 3, 1954

RECEIVED  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE  
JAN 3 1954

b6  
b7C

Mr. Tolson.....  
Mr. Ladd.....  
Mr. Nichols.....  
Mr. Belmont.....  
Mr. Clegg.....  
Mr. Glavin.....  
Mr. Harbo.....  
Mr. Rosen.....  
Mr. Tracy.....  
Mr. Mohr.....  
Mr. Trotter.....  
Mr. Winterrowd.....  
Tele. Room.....  
Mr. Holloman.....  
Miss Gandy.....  
.....  
.....

Jan 8th 1954

Brooklyn 15  
N.Y.

Hon J Edger Hoover  
Department of Justice  
Washington, 25, D.C.  
Dear Sir.

I am sending to you some clippings. from  
a Brooklyn News Paper. of the mock trial. of our  
great Senator Joseph R McCarthy.

It is a sad day indeed to see a Protestant  
Minister about to sell his country down the river.  
I will give a close guess. He was paid for his deed

Mr Hoover. I wonder when the American People  
will wake up. I do hope soon.

You will notice in the clipping your FBI.  
came under there hammer. Without our FBI. we would  
pretty soon loose our great country. It is indeed  
shaking for the past twenty year's

I do wish you. & our Department of Justice  
and Senator Joseph R McCarthy

God's Blessing,

I am Sincerely. Your's

/s/

Hand  
ack 1-1354  
DE

4775  
ack

b6  
b7C



January 11, 1954

RECORDED - 26

100-4035-9-16

INDEXED - 26

[Redacted]

Quakertown, Pennsylvania

Dear [Redacted] Communist *2. Fictional name*

I sincerely appreciate the interest which prompted your letter of January 3, 1954.

With regard to the individuals you mentioned, I would like to point out that in the statement which I made to Senator Byrd, I was referring only to those individuals convicted in the United States as Communist Agents.

I would also like to advise that the book entitled "American Communism" by James O'neal and G. A. Verner, Ph.D., which was published in 1947 by E. P. Dutton and Co., Inc., points out on page 21 that Irwin St. John Tucker was a member of the Socialist Party at the time he was convicted.

Sincerely yours,

4

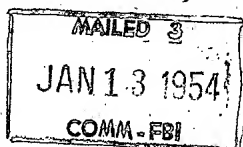
J. Edgar Hoover  
John Edgar Hoover  
Director

NOTE: Bufile 64-175-234-419 reflects a report from the Chief, Foreign Intelligence Section, Intelligence Division, United States Army, which indicates that Reverend [Redacted] of [Redacted] New Haven, Connecticut, was interviewed in August of 1945. At this time [Redacted] advised that in October of 1939 he was arrested.

(Note continued on second page.)

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

GEM:ms



RECEIVED  
FBI  
JAN 12 9 45 AM '54  
RECORDS SECTION

b6  
b7C

[REDACTED] January 11, 1954

[REDACTED] about to leave Japan and was  
detained for 51 days in Kyoto. He was [REDACTED]  
[REDACTED]

b6  
b7C

[REDACTED] Two days later he obtained passage to Shanghai.

It is not deemed necessary to make any mention  
of the above information in the outgoing letter, BECAUSE IT  
RELATES TO AN ARREST OUTSIDE US.

The book entitled "American Communism" indicates  
that Irwin St. John Tucker was the former head of the  
Literature Department of the Socialist Party. He was  
tried and convicted in January of 1919 and sentenced to  
20 years in prison.

RECEIVED READING ROOM  
F B I  
JAN 12 9 10 AM '54

[redacted]  
Bucks County  
Pennsylvania

Mr. Tolson ✓  
Mr. Ladd ✓  
Mr. Nichols ✓  
Mr. Belmont ✓  
Mr. Clegg ✓  
Mr. Glavin ✓  
Mr. Harbo ✓  
Mr. Rosen ✓  
Mr. Tracy ✓  
Mr. Mohr ✓  
Mr. Trotter ✓  
Mr. Winterrowd ✓  
Tele. Room ✓  
Mr. Holloman ✓  
Miss Gandy ✓

J Edgar Hoover, Esq.  
c/o Federal Bureau of Investigation  
Washington, D. C.

Dear Mr. Hoover:

In regard to your letter to [redacted] Detroit, answering his request for information as to whether Sen. Byrd had misquoted you, you answered, according to a newspaper report that you had been misquoted, and that what you had said to Sen. Byrd was that "no ministers have been convicted as Communist agents."

According to a record I have just come across, our Rev. Irwin St. John Tucker (St. Stephen's Church, Chicago, Ill.) 1933-1934 - was convicted in 1919 under the Espionage Act, and sentenced to 20 years. He has a long record in the N. Y. State (Lusk ?) Report of 1920 and is mentioned in Benjamin Gitlow's testimony.

There is also a [redacted] in Kobe, Japan in 1939. [redacted] Perhaps, since he was convicted in a foreign country, you do not count him. But he is a graduate of the Episcopal Theological Seminary, Cambridge, Mass. I regret, being an Episcopalian, that both these men are allegedly members of that church.

I wrote Sen. Byrd and asked him to publicly apologize for misquoting you. His reply astonished me, it was to the effect that to make a difference between "proved" and "convicted" is a quibble. I had thought better of the Senator.

With every good wish for your and Federal Bureau of Investigations continued success in 1954

Sincerely,

/s/ [redacted]

Jan. 3, 1954

bjb - COPY

*ack*  
*GEN*  
*1-11-54*  
*NOAL*

*25*  
*41*

b6  
b7C

RECORD

INDEXED-30

January 13, 1954

67588

4-115

[Redacted]  
Brooklyn 15, New York

Dear [Redacted]

Your letter of January 8, 1954, and enclosures have been received, and it was indeed thoughtful of you to forward these clippings to me.

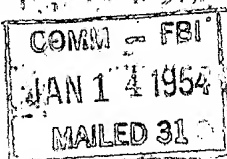
I was interested in having the benefit of your observations and comments, and your kind words concerning the work being done by the FBI are truly appreciated. I hope that our efforts will continue to merit your esteem.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover  
Director

NOTE: Correspondent is not identifiable in Bufiles.



DIC-176

JAN 26 1954

b6  
b7C

Jan 8<sup>th</sup> 1954

Brooklyn 15  
N.Y.

b6  
b7C

Hon J Edgar Hoover  
Department of Justice  
Washington, 25. D.C.  
COMMUNIST INFILTRATION INTO  
RELIGION

Dear Sir.

I am sending to you  
some clippings. from  
a Brooklyn news Paper. of  
the mock trial. of our great

Senator Joseph R McCarthy.  
1-13-54  
RECORDED-30  
INDEXED-30  
EX-115  
JAN 10 1954  
CRIME RECORDS  
This is a bad play indeed  
see a Protestant Minister  
about to sell his Country

3  
I do wish you, & our  
Department of Justice  
and Senator  
Joseph R. McCarthy  
God's Blessing,

I am Sincerely Yours



2  
down the river. I will  
give a close guess. He  
was paid for his deed

Mr Hoover. I wonder when  
the American people will  
wake up. I do hope soon

You will notice in the  
clipping your FBI  
came under there hammer.  
Without our FBI we  
would pretty soon lose  
our great Country.

It is indeed shaking  
for the past twenty years

b6  
b7c

E1  
11-1

## ONE MAN SAYS—By Rob

Grannis

## Justice As It Is Practiced in Moscow

The memory of last night has a nightmarish quality and, for my part, I would believe what I saw and heard



never happened. There were American flags on stage and the national anthem was played when the Committee inspired "Trial of Senator Joseph McCarthy" was held in St. Nicholas Arena. The atmosphere was grim and pale ridden. It reminded me of East Berlin, where people move like puppets in the dark shadows cast by Moscow totalitarianism.

This audience of nearly 6,000 was well drilled in its responses. Their reactions to the vicious assertions of the witnesses for the prosecution were something they brought with them. They were part of an un-American script which is absorbed by the unthinking who, if they encountered the truth, would not recognize it.

It was strictly according to form when Howard Fast, the winner of the Stalin Peace Prize, branded Senator McCarthy as a "fascist who wants to set up a Nazi regime here and establish himself as a Hitler. You'd expect exactly that from this Communist-loving literary hack." And it was no surprise, either, to hear the wild rantings of people of his ilk who served jail terms for hiding "behind the Fifth Amendment" when they were asked about their Red affiliations. All this was part for the course.

But what agitated the feeling of unreality was the brazen presence of a minister of the gospel, who, when he appeared on the platform, received a tremendous ovation. To the accompaniment of wild cheers the Rev. William Howard Melish, acting pastor of Holy Trinity Church, declared there was no Communism in either individuals or synagogues. And while he spoke my mind went back to a dismal day in Brooklyn when the Rev. Dean of Canterbury, the hero of the London riots, occupied the pulpit at the Brooklyn Hebrew church. The same Rev. Dean who later went all the way against the United States for repealing the Berlin-inspired Charge that our nation sent guns and war to Korea.

And who, for the Melishes, father and son, turned this cynical man of God to their people? And who but young Melish sacrificed his own father by persisting in associations with the same type of people and organizations which staged the infamous rally last night. Thus in retrospect, perhaps his appearance as a prosecution witness on the same platform with people who practice abuse of American freedom was very fitting. At least he was being consistent. Yet how can he return to his church next Sunday and appear in the robes of a priest and how when he prays can this Wednesday night performance be "forgotten" or "tolerated" by the people who hear him. Or how can they forget the patently ridiculous statement he made that McCarthy's real target is "the critical and creative spirit that is nourished by the Biblical tradition with its emphasis on justice, brotherhood, peace, sharing and the

real worth of human personality, as this spirit appears in Protestantism, Judaism, and in the best manifestations of Roman Catholicism as well.

Let's see how much justice, brotherhood and understanding was shown last night. Let's try Frank Scott, a Brooklyn lawyer, who defended Combes in court and described them as the best soldiers of peace—and I say to you "blessed are the peacemakers"—the Wisconsin Communist was "lucky" and convicted as a "fascist"—a "phony, patriot and hypocrite" are charged until to spare in the "Soviet." There were no witnesses for the defense. There was nothing said on behalf of the man on trial. This is justice indeed—justice Moscow style.

I'm not going to list all the speakers and give you their records. You can find them in news stories about the meeting. But there was one statement that sticks in my memory and I repeat it. Dr. Alphaeus Hinton said this and remember him for it: "The greatest distinction a Negro can enjoy is to be branded as subversive." I doubt that even Paul Robeson, who takes our guts but accepts our dollars, has ever topped that in his long career as a betrayer of his own race.

There never was any doubt about the character of the kangaroo court trial. When I entered the building, before I took a seat at the press table next to a writer from the Daily

Walker, I was confronted with propaganda exhibits, including one depicting Morton Sobell, now in prison, as a "major figure in the Rosenberg case."

Now I think I'll go to a bath, feel under my armpits and go home in some good nightgown. I will regret that I was not a few can be so stupid as to sign a statement of opinion to a meeting where, as I said, the fewest of the few are a burden to the many. Let Melish attempt to justify his conduct if he chooses to do so. I'm listening but I say now he hasn't got the guts to do that despite the fact he dared to show his face at this thing proceeding.



"WITNESS" AT MCCARTHY TRIAL — Discharged Brooklyn College prof. Dr. Melba Phillips, warns that next generation won't have "a chance to learn freedom."

## McCarthy Blasted At a Mock Trial

Continued from Page 1 of Holy Trinity for condoning the younger man's lewd activities. At the time, the younger Melish was assistant professor of Holy Trinity.

At this Brooklyn speaker was Dr. Melba Phillips, former assistant physics professor at Brooklyn College, who was discharged after refusing to testify under oath whether she was affiliated with the Communist party. She warned of the danger that a "re-education" may be brought upon us if we do not learn freedom in our own homes.

Other speakers were Frank Fox, a former employee of the International Monetary Fund who was introduced as a friend of the late Harry Dexter White; Howard Fast, author and "renowned" winner of the Stalin Peace Prize; and Paul Robeson, wife of the singer and actor, leader, and Communist Party member. A number of the United Electrical, Radio and Machine Workers union was ousted from the C.I.O. as "Communist dominated," and Lou Spindel, former lecturer and former C.N.T.U. basket ball player.

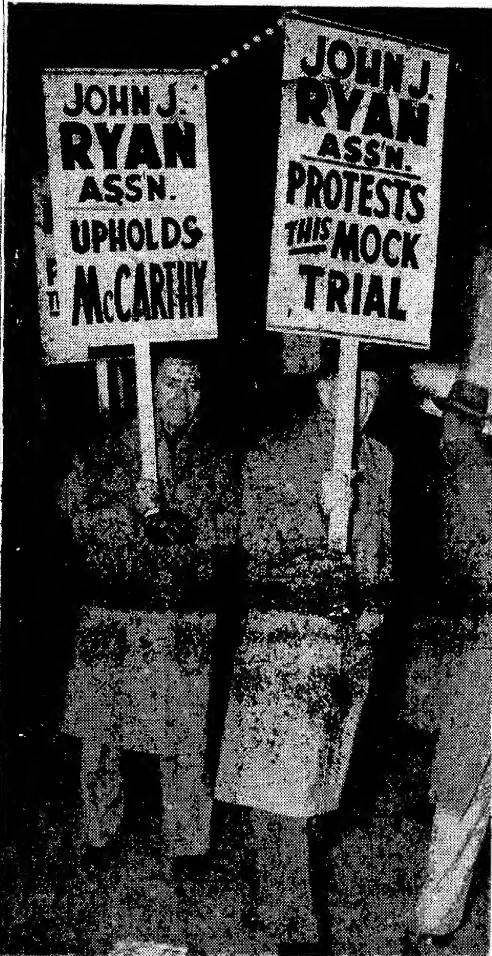
The jurors found McCarthy "guilty on all counts" without bothering to retire and after a half-hour harangue by Ben Gold, president of the International Fur and Leather Workers Union who indicted last August for swindling falsely that he was not a Communist.

ENCLOSURE



LEFTISTS 'CONVICT' A SENATOR

# MOCK TRIAL BRANDS McCARTHY A 'FASCIST'



Easy Photos

**PICKETEERS BACK McCARTHY**—Demonstrating outside St. Nicholas Arena, where mock trial of Senator Joseph R. McCarthy was staged, pickets bear signs including one which conveyed demand that "Malenkov follow Beria."



**DENOUNCING McCARTHY** — "Testifying" at mock trial of anti-Red Senator, the Rev. William Howard Melish of Brooklyn charges Congressional probes of religion are big step toward thought control.

## Show Proves Such a Hit They May Put It on Road

By PEGGY O'REILLY and KEN JOHNSTON

Left-wing denouncers of Senator Joseph R. McCarthy gleeful over the success—financial and otherwise—of the first mock "public trial" of the anti-Communist Senator, today were planning to put the show on the road with a series of similar "trials" across the country.

Opening night—last night at the St. Nicholas Arena—the anti-McCarthyites found no trouble in convicting their favorite target of being a "Fascist," a "phony patriot" and a "degenerate character."

There also was no trouble collecting donations, particularly after a proposal that everyone contribute \$1 was passed and it was pointed out to the audience that even any FBI agents present would have to contribute to avoid suspicion.

The "jurors," chosen beforehand, displayed what one speaker termed an admirable "prejudice against McCarthy." Each of them chipped in a contribution of \$25.

Three Brooklynites had important roles in the "trial" and the tenor of their remarks helped set the general tone of the affair.

Frank Serri, one-time president of the Kings County Bar Association, acted as chief prosecutor (there was no defense).

### GRANNIS WAS THERE

Bob Grannis, Eagle's late news columnist, sat in on last night's meeting to see "Fascism 2x1" as practiced in Moscow." Here his views on Page 12.

He described McCarthyism as "government by intimidation and by discussion and last play." He called McCarthy "a jack-ass" and added: "He stinks."

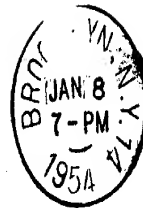
The Rev. William Howard Melish, acting rector of Holy Trinity Episcopal Church on Brooklyn Heights, declared that McCarthy is "itching" to join the Jenner and Velde committees in investigating religion.

"If these men can identify moral idealism and the brave conscience with something unclean, alien and subversive,"

Continued on Page 13



Brooklyn 15  
NY



b6  
b7C

Hon J Edgar Hoover  
Department of Justice  
Washington 25.  
D. C.

J. EDGAR Hoover

ANONYMOUS COMMUNICATION  
KEEP ENVELOPE ATTACHED

F.B.I. C. [unclear] INFILTRATION  
WASHINGTON, D.C.

IS THERE ANY INFILTRATION  
OF COMMUNISM IN THE UNITED  
FEDERATION OF PROTESTANT  
CHURCHES IF SO, I WOULD  
SUGGEST THAT YOU IN-  
VESTIGATE REV [redacted]  
[redacted] AND ALSO  
[redacted]

WIFE [redacted]

ALOYAL CIPHER

2/18/54  
WBA

INDEXED-84  
RECORDED-84

100-40381-18  
FEB 17 1954

b6  
b7C

SAC, Philadelphia

February 18, 1954

Director, FBI (100-403529)- 18

RECORDED

SECURITY MATTER - C

Attached for your information is one copy of an anonymous communication received at the Bureau.

b6  
b7c

EX-110  
There is no identifiable subversive information concerning [redacted] at the Bureau.

Enclosure

WBA:nnv

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

53 FEB 23 1954

WPT

0-20

Mr. Tolson ✓  
 Mr. Boardman ✓  
 Mr. Nichols ✓  
 Mr. Belmont ✓  
 Mr. Glavin ✓  
 Mr. Harbo \_\_\_\_\_  
 Mr. Rosen \_\_\_\_\_  
 Mr. Tamm \_\_\_\_\_  
 Mr. Tracy \_\_\_\_\_  
 Mr. Mohr \_\_\_\_\_  
 Mr. Winterrowd \_\_\_\_\_  
 Tele. Room \_\_\_\_\_  
 Mr. Holloman \_\_\_\_\_  
 Miss Gandy \_\_\_\_\_

*Dean Sayre*

(CLERGY)

NEW YORK--TWO LEADING EPISCOPAL CHURCHMEN YESTERDAY DENOUNCED SEN. JOSEPH R. MCCARTHY FROM PULPITS IN NEW YORK AND WASHINGTON CALLING HIS METHODS "GRAVE ABUSES" AND MCCARTHYISM "ANOTHER OF THE DEVIL'S DISGUISES."

VERY REV. FRANCIS B. SAYRE, JR., DEAN OF THE WASHINGTON CATHEDRAL EXCHANGED PULPITS WITH VERY REV. DR. JAMES A. PIKE, DEAN OF THE CATHEDRAL OF ST. JOHN THE DIVINE HERE AS PART OF THEIR JOINT PLAN TO PREACH AGAINST MCCARTHY.

DEAN SAYRE, SPEAKING AT THE NEW YORK CHURCH, SAID THE METHOD OF MCCARTHY IS "DIAMETRICALLY OPPOSED" TO THE MERCY OF GOD.

"IF THERE ARE A FEW INNOCENT THAT SUFFER MCCARTHY HAS SAID THAT IT IS FOR THE COMMON GOOD," HE SAID.

"FOR THE SAKE OF 10 GUILTY ONES HE WILL DAMN AN ARMY. FOR THE SAKE OF 20 HE IS WILLING TO WRECK A WHOLE ADMINISTRATION. FOR THE SAKE OF 30 OR 40 OR 50 HE WILL DIVIDE A NATION RIGHT DOWN TO ITS DEMOCRATIC ROOTS."

3/22--GE931A

100-40357-  
 NOT RECORDED  
 141 APR 1 1954

60 APR 2 1954

P-242  
 1954

WASHINGTON CITY NEWS SERVICE

NUMEROUS REFERENCE

4-22c

SEARCH SLIP

Supervisor

Room 1260

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☒ All References  
☐ Subversive Ref.  
☐ Mail File  
☐ Restricted to Locality of

Searchers

Initial

Date

me

2-8-54

per per

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✓ 61-7562-290X N.K.I.

✓ 62-21225 sub 16-211, 209

✓ 62-20291

N.K.I.

✓ 94-2-15104

N.K.I.

✓ 62-0-16776

N.I.

✓ 31-69728

N.I.

✓ 121-39275

N.I.

✓ 105-15349-48 p. 15

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NUMEROUS REFERENCE

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SEARCH SLIP

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*✓ 31-80952-1 N.I.*

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*Discovered 200 refs not*  
*listed.*

Initialed



NUMEROUS REFERENCE

4-220

SEARCH SLIP

Supervisor

Room

1260

Subj:

☒ Exact Spelling  
☒ All References  
☐ Subversive Ref.  
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☐ Restricted to Locality of

Searchers

Initial *mes*

Date *2-8-54*

*per per*

FILE NUMBER

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*NR 1*

*NR*

*S.*

*NR*

*B.*

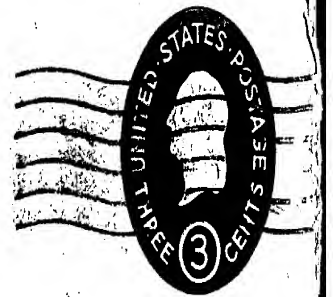
*NR*

*One*

*NR*

Initialed

b6  
b7C



J. EDGAR HOOVER  
F. B. I.  
WASHINGTON, D.C.

March 23, 1954

INDEXED-57

RECORDED-57

[redacted]  
Lubbock, Texas

Dear [redacted]

In the absence of Mr. Hoover from the city, I am taking this opportunity to acknowledge your letter of March 14, 1954, together with the clipping which you enclosed.

Sincerely yours,

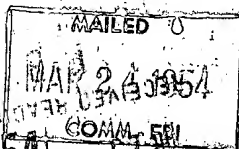
Helen W. Gandy  
Secretary

b6  
b7C

NOTE: Correspondent's enclosure is a newspaper clipping advertising the Church of Christ. The clipping was highly critical of the Roman Catholic Church but contained no connotation of Communism. Bufiles contain no derogatory information concerning the Church of Christ. Correspondent alleged that the Church of Christ was Communist in nature, was undermining the American principles of religious tolerance and various other nonspecific allegations. In view of the controversial nature of this letter and "in-absence" reply was deemed advisable. Name clarified per telephone directory. No better address available.

BET:mer

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tracy \_\_\_\_\_  
Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_



APR 7 1954

March 16, 1954

Director  
Federal Bureau of Investigation  
Dear Sir:

In recent months, I have read a few articles in national magazines stating how the Communist party is going underground and secretly infiltrating Churches. Not long ago there were an investigation in Washington aimed at uncovering such possible infiltration.

Now there is at present a certain religious sect of recent and local origin which has been showing a knowledge of real Communist techniques.

They are  
1. Endangering the American principles  
of religious tolerance and unity. They  
are seriously abusing Freedom of  
Religion.

2. They have been involved in many  
difficulties with government authorities  
in Italy because of their refusal to  
complain with the law. Also they  
make a strong appeal to Communist  
groups in Italy.

3. They are experts at the Communist  
line and are using the "big lie" and  
propaganda, as the usual practice -  
what will indicate.

4. They are opposed to all religious  
groups, especially Catholics and are

making a strong appeal to a latent  
anti-Catholic element in the community,  
creating a spirit of religious bigotry  
and dissunity in the community.

I do not say that all leaders  
of the Church of Christ are Communists-  
is nor that their followers are, but  
I am strongly inclined to believe that  
this organization has been infiltrated  
by Reds and are busy at work  
creating a spirit of anti-Americanism  
and should be investigated and  
exposed for use by an informed  
public for their own malicious  
designs.

Sincerely yours,



Lothwick, Alfred

b6  
b7C

# DOES GOD'S WRITTEN WORD CONDEMN OR UPHOLD ROMAN CATHOLICISM?

2 Timothy 3:16-17.

If catholicism is upheld by God's word every soul ought to become a Catholic, but if the system cannot be found in the written Word of God then it should be exposed as a dangerous institution. We believe that every person has a right to be heard. When we differ we should still be friends. It is with no ill-will toward any person that we submit this article for your honest consideration. We believe that the Catholic Church will be obligated in the eyes of the public to answer the article.

Catholics teach that Peter's successor (the pope) is head of the only true Church. We believe that Christ is the ONLY head of his church and as such has ALL AUTHORITY today. (Matt. 28:18-20; Eph. 1:22-23; Col. 1:18) Peter is never described in the New Testament as being the head of the church. If Jesus made him head where is the evidence that he, or any of the other apostles, ever knew it?

Catholics claim that the pope is Peter's successor but he is unlike Peter in many ways. Peter doesn't fit the papal pattern for he was a MARRIED MAN during Christ's personal ministry (Matt. 8:14) and was still a MARRIED MAN in 55 A.D. over 20 years after the church was established (1 Cor. 9:6) The present head of the church is not a married man nor can he be without breaking a rule of their church. This is decisive proof against the papistical claims of the Roman Catholic Church.

Catholicism allows its subjects to bow down to the head of their church when they come into his presence. Peter, whom they claim was the first pope, would not allow others to bow before him. (Acts 10:25-26) Even an angel from heaven would not allow such. (Rev. 22:8-9) Can you imagine the Apostle Peter allowing anyone to bow his head? (Matt. 23: 8-11)

Catholics teach that the other apostles recognized Peter as the head of the church. Paul evidently didn't know it for he spoke of James, John and Cephas (Peter) as on equal grounds. (Galatians 2:9)

Leaders in the local congregations of the Catholic Church are called Priests and according to the rule of their church since 1053 A.D. they cannot be married men. But leaders in the church you can read about in the Bible were called elders or bishops and were required by the Lord to be married men with believing children. (1 Tim. 3:2-4) also (Titus 1:6)

Bishops in Catholicism have more than one congregation to look after. But a plurality of bishops served in each local congregation in the original New Testament church. (Phil. 1:1-3; Titus 1:5)

In Catholicism there is one universal organization whose head is in Rome and all local congregations are governed by or in harmony with that head. What if in the original church several bishops or elders would feed each local congregation. (Acts 14:23-Acts 15:24-Phil. 1:1-Acts 20:17) There is no mention in the New Testament of the church being governed by popes, cardinals and priests. UNMARRIED MEN. Each local congregation was independent of every other congregation with no overall organization. Congregations are spoken of as "churches of Christ." (Rim 16:16) "Churches of Galatia" (Gal. 1:2) "The seven churches which are in Asia." (Rev. 1:11)

Catholics say that the New Testament is God's word but not its complete word, that it is incomplete. "Besides the written word of God, Catholics believe also in the unwritten word or tradition." (Catholic Belief, p. 28) But the New Testament says of itself that it is complete and a perfect guide in all spiritual matters (2 Timothy 3:16-17-2 Peter 1:21) and we are told not to go beyond that perfect guide (2 Tim. 3:16) This is the very thing we are saying that Catholicism has done and it is up to them to show they are following the perfect guide. The church and its leaders were never given the authority to make religious rules, articles of faith, or creeds. There is no need for councils, synods and centralized government. (Rev. 22:18-19)

Catholics say, "The Bible is not the Word of God, nor infallible with regard to us, unless rightly interpreted, that is, interpreted with authority, certainty and infallibility." But Paul said that the Ephesians COULD UNDERSTAND what he wrote to them and would be equal with him in understanding when they had read his written message. (Eph. 3:1-4) They didn't need a pope to interpret it. Suppose Peter was pope and divine interpreter. He wrote messages to Christians but they could not understand the messages for it takes a pope to rightly interpret what Peter said, thus, it follows that each pope needs another pope to interpret his message to the people. If we cannot understand the message of the first pope, how can we understand the message of the present pope? According to this theory Peter's message is "bottle-necked" and prevented from reaching the people.

Catholics are to go to the priest and confess their sins. The New Testament says, "Confess your faults ONE TO ANOTHER, and pray ONE FOR ANOTHER." (James 5:16) They have changed confession from public to private.

Catholics claim that the Roman Catholic Church is the church that Jesus set up. But the Scriptures are as silent as the tomb on such a church. The Catholic Church cannot tie its roots to the original church either in Scripture or in history. It is not mentioned in the word of God or in history for many years after the last apostle died. If the Catholic Church could trace its lineage back to the apostles, which it cannot do, how can it prove that it is the same church that was set up by Christ, seeing that there is nothing about the present day Catholic Church that even resembles the first church. The Catholic Church of today is in no way "kin" to the original Church. If they think they can prove that it is let them show where the original church, either by history or by Scripture, practiced anything in the following list: Holy water, candles, pouring incense, robes, priests' vestments, celibacy, vestments, church-roary, indulgences, canons, salt, penance, purgatory, lent, ashes, relics, beads, confessional, fish on Friday, infant baptism, arch-bishops, unmarried bishops, childless bishops, priesthood, young elders, intemperance of the saint, miracles by medals, praying for the dead. Let them show where these things originated. Not one thing can be found in the written word of God.

The "unwritten word" that the hierarchy binds upon its subjects came from four principle sources and not from inspired men. Their organization, institutions, pope, temples, legends and statues came from the Roman Empire. Their relics, holy water, candles, vestments from paganism. Their system of monasticism, their crosses, beads, and patterns for their garments came from Buddhism, and their priesthood, instruments of music, holy days, and incense came from Judaism.

If there is one single thing that is practiced in the Catholic Church today exactly as it was in the days of the inspired apostles we would like to know what that one thing is. The public will wait to see what that one thing is.

We grant ready to discuss these issues publicly and representatives of the local Catholic Church have been so informed. We write these articles with no ill-will in our hearts for any Catholic on earth. We love their souls but believe they are in darkness. We have friends among Catholic people and appreciate them, but we distrust the doctrine of the Roman Catholic Hierarchy and believe that in order to be loyal to Christ we must oppose false doctrines with all our power. We believe that Catholics are in bondage to stupid violent brethren and we want them to be free in Christ. This is our prayer.

Attend The  
**CHURCH of CHRIST** (Southside)  
O. H. TABOR, Minister  
23rd and Ave. N Phone 2-3403  
Paid for by Southside Church of Christ



1951 CHEVROLET BEL AIR. Radio, heater, powerglide transmission, white side wall tires. See and drive this one priced at only **\$1095**

1952 BUICK SUPER 4-DOOR SEDAN. Radio, heater, Dynaflow transmission. Premium white side wall tires. Beautiful two-tone green. Here is one you will want to own priced at only **\$1595**

1953 OLDSMOBILE 98 4-DOOR SEDAN. Radio, heater, power steering, power brakes and air-conditioning. White side wall tires. This one-owner low mileage car is priced at only **\$2995**

## BENNETT MOTOR CO., INC.

Your LINCOLN-MERCURY Dealer

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Phone 2-4661

## A-1 USED CARS and TRUCKS

Are sold with an S.E.I. warranty that provides you extra protection during first 4000 miles or first 6 months of ownership. This warranty is written in plain English.

WJ 1220... Mainline 4-cylinder Tudor, R&H

'53 FORD New Seat Covers **\$1295**

BW7240... Customline 4-cylinder Fordor, R&H

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CA4844... Club coupe, R&H, Seat covers, WSW tires

'51 MERCURY O'Drive **\$1095**

WM... Custom 8-cylinder Fordor, R&H, Seat covers

'51 FORD Fordomatic **\$995**

LA4827... Super deluxe 8-cylinder Tudor, R&H

'46 FORD New Seat Covers **\$295**

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USED CARS AND TRUCKS

1948 OLDSMOBILE "98" 4-DOOR, Frigidaire air-conditioner, radio, heater, Hydro drive, white sidewall tires, tinted glass, automatic eye, power brakes, back up lights, royal marine and white finish. This one-owner car has low mileage... new car trade in, is just like new, sold and serviced by Womble Olds. New car guarantee.

1951 STUDEBAKER V-8 COMMANDER 4-DOOR SEDAN, radio, heater, automatic transmission, seat covers, nice blue finish... This car is a steal at **\$788**

1948 FORD CLUB COUPE, radio, heater, seat covers **\$488**  
runs good, dark blue finish. Only

1941 CHEVROLET AERO SEDAN, radio, heater, very nice, original black finish. Only **\$388**

# Womble Olds

1313 19th

PHONE 2-4661



NEW CAR DEALERS

Trenton, Nebraska  
March 25, 1954

J. Edgar Hoover  
F. B. I.

INFILTRATION INTO RELIGIOUS

Washington, D.C.

(4)

Dear Sir:

I realize you are an extremely busy man, but  
hope either you or a member of your staff  
can find time to answer my letter.

I am enclosing an article which was published  
in last night's paper. If it is true, all  
citizens should be very alarmed. I am wondering  
how the average person can ascertain whether  
or not printed matter such as this is true.  
Also, what, if anything, the individual can  
do to help the situation.

b6  
b7c

RECORDED-53  
INDEXED-53

Most sincerely,

100-403529-20

APR 1 1954



*[Handwritten initials]*  
nmh

ack 3-31-54

BET

CRIME RECORDS

### 8,079 Clerics Aid Reds—Matthews

Los Angeles, Cal. (INS)—Dr. X. Matthews said Monday he has in his possession a card index containing the names of 8,079 Protestant clergymen he claims have served the Communist cause.

Dr. Matthews, an ordained Methodist minister, formerly was research director for the old Dies House un-American Activities Committee and served briefly on the Senate Investigations subcommittee of Senator McCarthy (Rep., Wis.).

Mr. Matthews, in Los Angeles to speak before the Freedom Club, said more than 3,500 college professors have records of participation in Communist fronts.

100-403529-20

ENCLOSURE

March 31, 1954

RECORDED-53

INDEXED-53

100-403521-20

[Redacted]  
Fremont, Nebraska

Dear [Redacted]

Your letter postmarked March 27, 1954, with enclosure, has been received, and I appreciate the interest which prompted you to write.

b6  
b7C

While I would like to be of service, I cannot, as a matter of policy, comment on the statement to which you make reference.

In view of the fact that FBI files are confidential and available for official use only, I am sure you can readily appreciate my position.

In view of your inquiry as to the ways in which individuals can be of assistance, I am enclosing some material which outlines the manner in which patriotic citizens can aid the FBI in discharging its responsibilities with regard to the internal security of this country.

Sincerely yours,

John Edgar Hoover  
Director

Enclosures (3)

How To Fight Communism  
Don't Be Duped By The Communists  
Communism In The U.S.A.

- Tolson \_\_\_\_\_
- Ladd \_\_\_\_\_
- Nichols \_\_\_\_\_
- Belmont \_\_\_\_\_
- Clegg \_\_\_\_\_
- Glavin \_\_\_\_\_
- Harbo \_\_\_\_\_
- Rosen \_\_\_\_\_
- Tracy \_\_\_\_\_
- Mohr \_\_\_\_\_
- Trotter \_\_\_\_\_
- Winterrowd \_\_\_\_\_
- Tele. Room \_\_\_\_\_
- Holloman \_\_\_\_\_
- Miss Gandy \_\_\_\_\_

~~CONFIDENTIAL - SECURITY INFORMATION~~

NOTE: Correspondent's enclosure was a newspaper clipping of an INS release in which Dr. J. X. Matthews, former research director for the HCUA, claimed in a speech that 8,079 Protestant clergymen have served the Communist cause.

APR 20 1954  
BET:ew:erc

MAILED 3  
MAR 31 1954  
COMM-FBI

TRUE COPY

Fremont, Nebraska  
March 25, 1954

J. Edgar Hoover  
F. B. I.  
Washington, D.C.

Dear Sir:

I realize you are an extremely busy man, but hope either you or a member of your staff can find time to answer my letter.

I am enclosing an article which was published in last night's paper. If it is true, all citizens should be very alarmed. I am wondering how the average person can ascertain whether or not printed matter such as this is true. Also, what, if anything, the individual can do to help the situation.

Most sincerely,

/S/



b6  
b7C

ANONYMOUS COMMUNICATIONS  
KEEP ENVELOPE ATTACHED

April 19th, 1954

J. Edgar Hoover  
Federal Bureau of Investigation  
Washington, D.C.

Dear Sir:

According to a circulating report, Communists began their infiltration and weakening of the Church in America many decades ago. In such an event, any spurious religious beliefs developing since that time which tends to weaken the church can be suspected as a form of Communist doctrine.

When a circular put out by a member of the clergy was mailed to ministers in our state, we were upset at being told that our present Sect. of State had headed the Federal Council of Churches at a time when they were suspected of following the Communist line. This, of course, did not inditater the guilt of ANY special member of that Council, but would call for investigation if any of the members entered government service, which the present Sect. of State did.

In this weeks Time magazine, April 19th, 1954, page, on page 64, first column, we are given the report that our present Sect. of State came to the aid of one who is now apparently one of the most influencial theologians in our country--the head of Union Theological Seminary, N. Y.--when that person, because of questionable beliefs, could not, after two years of trying, attain ordination in his church.

The fact that our Sect. of State exerted himself to bring about the ordination of a man who declined to affirm the Bible account of the virgin birth of Christ--thus opening the way to open teaching of what amounts to the non-divinity of Christ--since non-virgin birth would place Christ strictly in the role of a all-human character--would seem to indicate that any suspected connection with the Communist party should be given speedy, thorough investigation.

Further--one of our leading radio commentators accused by McCarthy as being questionable as to loyalty, and who recently has seemed to vere in a startling direction in his radio reports, showed special contact interest with our Sect. of Sect. of State by having him broadcast during his broadcast period tonight----a step which could be meant to build up the confidence of the people in the Sect. of State ---all of which could be to the good IF confidence is warranted but which could WELL HAVE IN ULTERIOR MOTIVE if our Sect:

723  
5 APR 26 1954

RECORDED-48

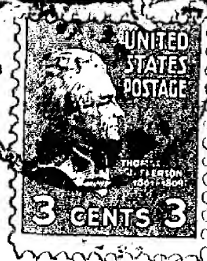
20 APR 21 1954

AFTER 5 DAYS, RETURN TO

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---



J. Edgar Hoover  
Federal Bureau of Investigation  
Washington, D. C.



of STAN were planning or indulging in steps detrimental to our country and was making a special effort to retain the confidence and backing of the nation thro it all--with the assistance of the questionable reporter!

At this important period, the Sect. of State also mailed inspiring bulletins to the clergy of the nation in whose hands rest a great deal of influence. This could have been a wise and patriotic effort, but it could also have been an effort to retain and reinforce the confidence of the people at a time when they might begin to question his work and his motives.

I would be most happy to know that my fears are groundless--but I would be a poor American if I failed to realized the awful possibilities open to the country if such an important office were being used to enslave us! For that reason I offer these possibilities and urge intensive investigation.

Sincerely,

An American

P.S. I must emphasize that, since the open denunciation of McCarthy against the well know reporter in question, his reports have become, in my opinion, amazingly suspect! That is why the relation with our Sect. of State at this time seems so meaningful.

May I suggest that you ask our Sect. of State outright to submit to a lie-detector test to show his allegiance to America in order to allay the fears aroused in the breasts of many of us Americans, thereby strengthening our national morale at a time when it is very low?

IF he is loyal, he can afford to lead the way to the quick solving of questions of loyalty--a ticklish problem at this time. My guess is that you have many men who would so cooperate--but I am afraid that he dare not! Please, at the request of his countrymen, make this suggestion.

May 28, 1954

RECORDED-33  
INDEXED-33

05-44327-22

[Redacted]

Fountaintown, Indiana

EX-123

Dear [Redacted]

Your letter postmarked May 21, 1954, with enclosure, has been received.

While I would like to be of service, it is not possible for me to answer your specific inquiry since data in FBI files are confidential and available for official use only. I would like to point out also that the FBI is strictly a fact-finding agency and does not draw conclusions or make evaluations as to the character and integrity of any organization, publication, or individual.

b6  
b7C

I know you will understand the reasons for these rules and will not infer from my inability to be of assistance either that we do or that we do not have any information concerning the matter about which you write.

Sincerely yours,

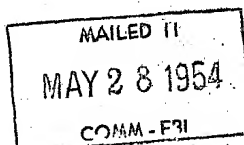
John Edgar Hoover  
Director

NOTE: Bufiles reflect no record identifiable with correspondent. She desired to know whether the new revised edition of the Bible is a Communist Bible. Her enclosure was a self-addressed, stamped envelope which is being utilized in reply.

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
Tracy \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

GEM:djg

211  
JUN 9 1954



Handwritten signatures and initials: "SNOY TO", "JUN 9", "JUN 10", "JUN 11", "JUN 12", "JUN 13", "JUN 14", "JUN 15", "JUN 16", "JUN 17", "JUN 18", "JUN 19", "JUN 20", "JUN 21", "JUN 22", "JUN 23", "JUN 24", "JUN 25", "JUN 26", "JUN 27", "JUN 28", "JUN 29", "JUN 30", "JUL 1", "JUL 2", "JUL 3", "JUL 4", "JUL 5", "JUL 6", "JUL 7", "JUL 8", "JUL 9", "JUL 10", "JUL 11", "JUL 12", "JUL 13", "JUL 14", "JUL 15", "JUL 16", "JUL 17", "JUL 18", "JUL 19", "JUL 20", "JUL 21", "JUL 22", "JUL 23", "JUL 24", "JUL 25", "JUL 26", "JUL 27", "JUL 28", "JUL 29", "JUL 30", "AUG 1", "AUG 2", "AUG 3", "AUG 4", "AUG 5", "AUG 6", "AUG 7", "AUG 8", "AUG 9", "AUG 10", "AUG 11", "AUG 12", "AUG 13", "AUG 14", "AUG 15", "AUG 16", "AUG 17", "AUG 18", "AUG 19", "AUG 20", "AUG 21", "AUG 22", "AUG 23", "AUG 24", "AUG 25", "AUG 26", "AUG 27", "AUG 28", "AUG 29", "AUG 30", "SEP 1", "SEP 2", "SEP 3", "SEP 4", "SEP 5", "SEP 6", "SEP 7", "SEP 8", "SEP 9", "SEP 10", "SEP 11", "SEP 12", "SEP 13", "SEP 14", "SEP 15", "SEP 16", "SEP 17", "SEP 18", "SEP 19", "SEP 20", "SEP 21", "SEP 22", "SEP 23", "SEP 24", "SEP 25", "SEP 26", "SEP 27", "SEP 28", "SEP 29", "SEP 30", "OCT 1", "OCT 2", "OCT 3", "OCT 4", "OCT 5", "OCT 6", "OCT 7", "OCT 8", "OCT 9", "OCT 10", "OCT 11", "OCT 12", "OCT 13", "OCT 14", "OCT 15", "OCT 16", "OCT 17", "OCT 18", "OCT 19", "OCT 20", "OCT 21", "OCT 22", "OCT 23", "OCT 24", "OCT 25", "OCT 26", "OCT 27", "OCT 28", "OCT 29", "OCT 30", "NOV 1", "NOV 2", "NOV 3", "NOV 4", "NOV 5", "NOV 6", "NOV 7", "NOV 8", "NOV 9", "NOV 10", "NOV 11", "NOV 12", "NOV 13", "NOV 14", "NOV 15", "NOV 16", "NOV 17", "NOV 18", "NOV 19", "NOV 20", "NOV 21", "NOV 22", "NOV 23", "NOV 24", "NOV 25", "NOV 26", "NOV 27", "NOV 28", "NOV 29", "NOV 30", "DEC 1", "DEC 2", "DEC 3", "DEC 4", "DEC 5", "DEC 6", "DEC 7", "DEC 8", "DEC 9", "DEC 10", "DEC 11", "DEC 12", "DEC 13", "DEC 14", "DEC 15", "DEC 16", "DEC 17", "DEC 18", "DEC 19", "DEC 20", "DEC 21", "DEC 22", "DEC 23", "DEC 24", "DEC 25", "DEC 26", "DEC 27", "DEC 28", "DEC 29", "DEC 30".

0

1st ... ..

Fountaintown Ind

May 18 - 1954

J. Edgar Hoover.

(4)

Sir:

I see in our paper you are  
warning us about Communist.  
Coming in our Religion. Is the  
New- Revised Bible a Communist  
Bible. I have literature that  
it is, from Dr Carl Nie, Justice  
Collingwood N.J. Can I hear  
from you. We can't have them  
in our Church if it is  
Yours *gms*

Samia Methodist  
ack. 5-28-54  
BEM



b6  
b7C

X-123

RECORDED-33

4-22

13 JUN 5 1954

nmf ack. 5-28-54  
BEM

Mr. Tolson \_\_\_\_\_  
 Mr. Boardman \_\_\_\_\_  
 Mr. Nichols \_\_\_\_\_  
 Mr. Belmont \_\_\_\_\_  
 Mr. Harbo \_\_\_\_\_  
 Mr. Mohr \_\_\_\_\_  
 Mr. Parsons \_\_\_\_\_  
 Mr. Rosen \_\_\_\_\_  
 Mr. Tamm \_\_\_\_\_  
 Mr. Winterrowd \_\_\_\_\_  
 Tele. Room \_\_\_\_\_  
 Mr. Holloman \_\_\_\_\_  
 Miss Gandy \_\_\_\_\_

June 5, 1954.

Mr. J. Edgar Hoover,  
 Washington, D.C.

Dear Mr. Hoover:

I was quite interested in the letter you wrote to [redacted]  
 [redacted] and I am so glad you did, and that you told him just  
 what you did, for he has always seemed to me to be a person who  
 thought no one could tell him anything.

Enclosed is <sup>Publ.</sup> ~~Christian~~ Beacon for March 4th which I put some  
 markings on that you perhaps will be interested in reading.  
 Also one for March 20th you may find interesting.

Thank you for your faithful work.

sincerely yours,

[redacted signature]

VA.

RECORDED-46  
 INDEXED-46

100-413557

JUN 15 1954

ENCLOSURE ATTACHED

FILE

Comment: [redacted] into Religion

encl  
 6-9-54

June 9, 1954

100-4053-1192-23. RECORDED-46

[Redacted]  
Roanoke 16, Virginia

Dear [Redacted]:

Your letter of June 5, 1954, with enclosures, has been received.

Thank you very much for bringing these items to my attention. It was indeed thoughtful of you. I also want you to know how much I appreciate your generous comments, which are most heartening.

b6  
b7c

Sincerely yours,

J. Edgar Hoover

NOTE: The only data in Bufiles identifiable [Redacted] is a letter dated 1-21-54 re the Harry Dexter White case. Bulet of 1-26-54 was a cordial acknowledgment. (100-4053-1192)

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
Tracy \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

MLL:jbg

see E2/2

MAILED 4  
JUN 10 1954  
COMM-FBI

67 JUN 25 1954

JUN 9 7 57 PM '54

U.S. DEPT. OF JUSTICE

RECEIVED

RECEIVED  
JUN 10 4 32 PM '54  
READING ROOM

2109128



Vol. XIX, No. 3

THURSDAY, MARCH 4, 1954

5 Cents Per Copy

## Oxnam Says Communism Has Not Reached Clergy of USA: Growing Reaction Against His Leadership Seen Among Methodists

Bishop G. Bromley Oxnam, president of the World Council of Churches for the Western Hemisphere, received nationwide publicity in press and radio for the address he delivered in Columbus, Ohio, February 24, in which he claimed, according to all press accounts, that "communism has never reached the clergy." "That likelihood," Bishop Oxnam continued, "is not admitted by the accusers who now speak of its [communism's] influence as infinitesimal." The Bishop further declared, "Some politicians capitalize on fear for political advantage." Then he added:

"Confronted by the threat of communist infiltration, leaders blind or veiled turn to the methods of the police state to preserve liberty. The demand for conformity rather than creativity is heard. Self-appointed vigilantes seek to ransack libraries, label teachers as subversives, cast suspicion on the clergy, endeavor to control radio and press; or what is worse, by the purchase of the means of communication seek to misinform in the name of broadcasting facts."

The "veiled threat" to liberty, according to the Bishop, is not to be found in the menace of communism. "On the contrary," he said, "it lies in the mind, the practices, and the proposals of a reactionary coalition of pure blind isolationists, Rip Van Winkle

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Bishop G. Bromley Oxnam has moved up to the platform of Bishop William C. Martin, president of the National Council of the Churches of Christ in the U.S.A., and other top leaders, by maintaining that communism has never reached the clergy. This headline claim of the Bishop indicates that he has now adopted the position that the clergy within the United States have been entirely free from communism and its influences.

All the evidence that has been amassed the last few months Bishop Oxnam now has apparently decided to meet by simply denying that there is any. The press of the nation has just informed the public that a Presbyterian clergyman has been deposed for heresy. The occasion of his trial were charges by the Un-American Activities Committee that the People's Institute of Applied Religion which this clergyman headed is the most vicious communist organization ever set up in this country. Earl Browder, the secretary of the Communist Party in the United States, has openly claimed in his book, *Religion and Communism*, "We have preachers, preachers active in the churches, who are members of the Communist Party."

A distinction needs to be made, of course, between communists as individuals and communism with its Marxist ideology. Just how many card-carrying communists there are probably nobody knows or ever will know, but the people in the churches and the citizens of the country can judge the Marxist ideology. This does not have to be preached by a Party member, and it is this that can be seen in the Sunday school literature and in the general line of the preachers themselves.

Of the 40 consultants to the coming assembly of the World Council of Churches, announced recently by Bishop G. Bromley Oxnam—and these are the consultants within the United States—at least 16 have been identified with communist fronts in the United States, organizations declared to be communist fronts by either the Attorney General or the Un-American Activities Committee. These fronts for the communist apparatus in the United States have connected with them ministers who are to be the consultants to the Evanston Assembly of the World Council.

Nels F. S. Ferrie in his book, *The Sun and the Umbrella*, openly declares, "Whatever truth is theirs [the communists] we accept wholeheartedly."

Oxnam goes further. He wants those who have made these charges and brought such evidence to light to be thoroughly repudiated.

Dr. Robert J. McCracken, pastor of the Riverside Church (Harry Emerson Fosdick's church), New York City, said that the days

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## "Why American Council of Christian Churches Gets So Much Publicity"

Dr. Donald Grey Barnhouse, editor of *Eternity* and a minister in the Presbyterian Church in the U.S.A., features in his March issue an article, "The Nature of Our Danger," and includes in that danger a discussion of "Why the American Council of Churches gets so much publicity." (He omits the word "Christian" from the Council's title.) He credits the Roman Catholics operating in the press of the country with giving the American Council of Christian Churches so much attention.

Under the subhead, "The Roman Catholics and the A.C.C.," he announces that it is a "fact" that "has come to our notice" which is "of great significance." He continues: "The writer has often wondered how a very small minority group—the American Council of Churches—was able to secure such prominent publicity, out of all reasonable proportion to its membership or the importance of its news. The Editor believes he now knows the reason, and a very sinister one it is." He gives an illustration: "In one of the greatest of the news bureaus there is a man who is in charge of policy. A Roman Catholic, he is known as the contact man who has often been able to kill certain news stories detrimental to the Roman Church. In order to protect our sources, we will change slightly the ecclesiastical nickname by which he is known to his fellow workers and call him 'The Monk.' Some few weeks ago the American Council sent an open letter to President Eisenhower. If any newsmen were raising news by its importance, it would never have reached the first pages of the nation's newspapers. But on the day that the story was sent in by the A.C.C., an underling was about to file it as routine when a superior said, 'Give that a big play. Anything that comes from those boys is to be played up. Orders from the Monk.'"

Let us say first, we do not like this type of example. It cannot be checked, for Dr. Barnhouse has changed identities, so he says. Moreover, this is the sole instance he offers to support his thesis.

This incident Dr. Barnhouse enigmatically seems clear that the Romanists are using the American Council's repeated attacks on the mass of Protestantism."

Dr. Barnhouse himself is now giving the American Council of Christian Churches some publicity.

Apparently he is concerned about this matter, because he says, "The writer has often wondered." The impact of the American Council is something which he often thinks about.

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## Another Bible Balloon Project

The Bible Balloon action of the International Council of Christian Churches will be launched again this spring to carry the Scriptures over the Iron Curtain.

Evangelist Billy James Hargis, chairman of the project, has been making arrangements with leaders in Europe for this second launching. Mr. Hargis expects to go to Europe in April.

Ten thousand balloons were sent over the Iron Curtain in September, 1953. According to a North American Newspaper Alliance report from Frankfurt, Germany, October 23, refugees slipping into West Germany reported that "a wave of religious feeling now sweeping Poland, Czechoslovakia, and the western fringes of Russia itself has been sparked by thousands of religious tracts and Bibles floated behind the iron curtain by balloons." The report said, "A religious revival which could tip the scales in the cold war is reported to be taking place behind the iron curtain."

Balloons are filled with hydrogen, a small packet of Scriptures and Gospel tracts wrapped in cellophane is attached to each, and they are carried on the easterly winds, at a maximum range of about 1200 miles.

The need for the Word of God behind the Iron Curtain is great  
(Continued on page 8)

## First Bible Balloon

### Action Now Available

### In Audio-Visual Form

The story of the first action of the Bible Balloon project of the International Council of Christian Churches in audio-visual form has been prepared by the Radio Commission of the American Council of Christian Churches. This gives the story of the project from its beginning through the action taken last September in Germany, including reports. It is a fascinating story and may be obtained for showing in churches, missionary societies, Sunday school classes, and other groups free of charge. Arrangements for using the pictures and story may be made by applying to the Rev. Arthur G. Slagik, chairman of the Radio Commission, 1630 S. Hanover St., Baltimore 30, Md.

## Jack McMichael

The Rev. Jack McMichael, secretary of the Methodist Federation for Social Action, has been identified under oath by several former communists before Congressional committees as being a member of the Communist Party. The Rev. Mr. McMichael, when he appeared before the Un-American Activities Committee for hearing, denied under oath that he had ever been a member of the Communist Party. The question is now in the hands of the Attorney General. Someone is not telling the truth. Contradictory testimony under oath by different parties cannot all be true. The Attorney General of the United States should institute the proper proceedings to bring Jack McMichael to account for perjury to determine whether he is the guilty one.

The *Christian Advocate*, official organ of the Methodist Church, in listing the significant events of 1953, actually claimed that the denial of Jack McMichael that he had ever been a member of the Communist Party was one of the important events.

Evidently, the *Christian Century* and Bishop G. Bromley Oxnam have accepted Jack McMichael's denial.

The clergy must stand on no different basis before the law and the Government from that of other citizens. Alger Hiss was confronted with conflicting testimony under oath and is now serving his term for perjury. Jack McMichael should be no exception. The Attorney General in the faithful fulfillment of his duty should not relax and exempt the clergy.

## WAITING THE SCRIPTURES OVER THE IRON CURTAIN



International Council of Christian Churches:

- ☐ I will send one balloon over the Iron Curtain ... \$1  
☐ I will send five balloons over the Iron Curtain ... \$5  
☐ I will send ten balloons over the Iron Curtain ... \$10  
☐ I will send \_\_\_\_\_ balloons over the Iron Curtain \$\_\_\_\_\_

Name .....

Address .....

(Mail coupon and contribution to the Rev. Raymond F. Hamilton, 2309 N. Halsted St., Chicago 14, Ill., U.S.A.)

# A CONSECRATED GIFT

BY THE REV. CARL MCINTIRE, D.D.

Pastor of the Bible Presbyterian Church, Collingswood, N. J.

SERMON DELIVERED SUNDAY MORNING, FEBRUARY 21, 1954, AND BROADCAST OVER RADIO STATION WVCH

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David, the king also rejoiced with great joy" (1 Chron. 29:9).

The last chapter of First Chronicles reads like the New Testament, for in it the king of Israel summarizes the principles of Christian giving which made possible the building of the Temple. Solomon built the Temple, but David raised the money. Solomon drew the plan, but David was used of the Lord to draw the plan and to provide what was needed. And in this last chapter David laid down the basic principles of Christian giving that the church of Christ has sought to honor through all the centuries.

In the New Testament, Second Corinthians, chapters 8 and 9, summarize in a similar way the same principles. As we study what David had to say, we shall see the parallel in the New Testament passage.

Christian giving! Read the Bible from cover to cover and you will find that the only way that God has ever built anything through His people or for His people has been done by their gifts—their gifts. God has ordained that His work shall be maintained on this earth by the free will contributions of those whom He has redeemed.

I know some of you saw this week the announcement in the public press—and I was not at all surprised when I saw it—that legislation has now been introduced in the State of New Jersey to legalize lotteries, so that we can have lotteries to take care of our religious and educational institutions in the State. The vote favorable to Bingo was so overwhelming that now the feeling is that the way is open for lotteries.

The Bible teaches that the only way in which the work of righteousness is to be done by the church of Jesus Christ is by the love gifts and the free will contributions of His people. I am thoroughly persuaded that the reason God has blessed you and me in the ministry of this church through the years as we have built up our budget and increased our contributions year by year, until this year our budget is going to be \$100,000, divided fifty-fifty, is that we have sought to gather around this Book; as those who believe in the Lord Jesus Christ we have sought to honor the Word of God.

There is one thing a Christian is not afraid of. He is not afraid of the Word of God! There is one thing a Christian delights to hear and that is the Word of God. God does not ask of us anything that is unreasonable. God does not expect of us anything which is beyond our power to give. God's demand of grace and of good works does not come from a selfishness reflected by the precious blood of the Lord Jesus Christ and delight in our Saviour can search the Scriptures concerning the question of money, just as we search them concerning all the issues of life.

Let us consider four great Biblical truths which David emphasizes here. He says, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy."

First, a consecrated gift is a gift to the Lord. The text here indicates that it is given to the Lord, and yet actually they took up their offerings and gave them into the hands of the representatives of David. They did this to build a Temple. They were building a Temple, but David says that every gift that was brought was not brought to build the Temple, that every gift that was brought was not presented unto David. They were presented unto the Lord.

Now, what is a gift? Did you ever try to define "gift"? When someone presents you with something you do not have to pay for—that is a gift. A gift is a presentation by someone to someone else of something, without an exchange or a compensation or a price. A gift may be many things. The greatest gift that you and I know anything about is the gift of God which is eternal life. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Christ is our life. He is a gift. Eternal life is a free gift, a presentation by God to a lost sinner of something for which he does not pay and something for which he cannot in any wise exchange a piece of goods.

We give gifts to our children. When a daughter marries, gifts are presented by the loved ones and friends. Always you are asked at the close of a wedding to see the gifts, and they are the various things the young bride will need as she undertakes to keep house. There are some things, just a few things, presented for the groom! Usually the groom is included with all the kitchen utensils! But whatever way it is there are gifts, gifts, gifts!

At Christmas time, when we think of our Lord Jesus Christ, we are in the spirit of giving, and we give to our loved ones. We always wish to give them what they most desire. When Christmas comes around, we ask, "Do you know what Daddy wants? Do you know what Mother would like to have? Do you have any idea what we ought to send Grandmother?" And we decide what they would like to have most at this time and try to procure it for them. When we give unto the Lord, we desire to present Him something which will please Him. Think of it! The greatest joy that a person can have is not to give to wife, not to give to family, daughter, son, but to give to the Lord. "It is more blessed to give," and to give to Christ is the greatest blessing.

In this passage David reveals certain principles which determined his giving. David exclaims, "But who am I, and what is my people that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Did you ever hear that before? We sing it here unto the Lord. David is saying, "Lord, who am I? What can we bring to Thee? What possible gift could we present to Thee in the first place? Everything has come from Thee and all we do is to give back that which is Thine." David gives to the Lord because he recognizes that the Lord is the ruler of Heaven and earth.

David also says, "Both riches and honour come of thee, and thou reigntest over all; and in thine hand is power and might" (v. 12). It is the Lord who gives us power to get gain.

David has another reason, "Thine is the kingdom, O Lord, and thou art exalted as head above all" (v. 11).

First, God owns everything; second, He gives riches; and third, "Thine is the kingdom." In effect David says, "God, this kingdom does not belong to me. You have made me a servant in it." "Lord, Thine is the church." He owns all of it. That is what David is saying to the Lord. We must say it, too!

Let us turn to 2 Corinthians 8:9. There is a marvelous parallel running through these two passages. It is rather interesting that in all the years we have spent here, though we have been preaching tithing and giving stewardship messages, I have never brought a message from the last chapter of First Chronicles—a choice passage. One reason I decided to bring the message today is that we studied Second Samuel, chapter 7, in the Sunday school lesson and it connected God's covenant with David and his everlasting inheritance and kingdom. Paul writes, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "Thine is the kingdom." The only reason there is a kingdom is that He who was rich became poor. The only reason there is a kingdom is that He who was in the bosom of the Father came to a world of sin, laid aside the glory which He had with the Father, and went to the cross of Calvary. He became poor that we through His poverty, through His death, through the loss of all things on this side, might become citizens of His kingdom and enter into the riches of His inheritance among the saints in light. Now all of that is what David has to say here in First Chronicles, chapter 29.

David in 1 Chronicles 29:13 rejoices, "Now therefore, our God, we thank thee, and praise thy glorious name."

When men believe this, they give!

Turn again to 2 Corinthians 8 and read how the disciples "first gave their own selves to the Lord." David's testimony concerning the Lord is an evidence here that David is committing himself wholly unto the Lord. When we think of our stewardship program, when we think of our missionary program—and next Sunday I am going to give you some of the details of our missionary program, some of the specific things that we are seeking to do unitedly as a people for the advancement of the testimony of Jesus Christ—when we bring all these things together, all we can do as a congregation and as a people is to say, "Lord, we are unclean, we are nothing, we are unworthy. You own us. We give to You."

A CONSECRATED GIFT COMES ONLY OUT OF A PERFECT HEART. David says, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." Notice verse 17, "I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things." David connects his giving with his heart. As a man thinks in his heart, so is he.

I have prayed earnestly that God would use the Every Member Canvass this year to stir our hearts and to give us a real spirit of revival and cleansing in our hearts. God alone can do it. But David said, "Lord, a perfect heart must accompany the gift that we bring to Thee." In other words, out of the heart are the issues of life. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9), and that in substance is what David says here. David is saying that if your gift to the living God is going to be for the glory of God it must come out of a heart that is right with God.

This is a time to search our hearts. This is a time to weigh and to balance and to consider and to see if there is any covetousness which is idolatry, to see if there is any of that in our hearts which is displeasing to the living God. Talk about the spiritual testimony of the Old Testament! Here it is in all of its New Testament glory. Notice verse 18, "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this far ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee." Underscore that—Prepare their heart unto thee.

There must be love of Christ in your heart if you give for God's glory.

The first question I want to ask every member of this congregation, every person who has put his name

on the roll of this church, is, "How about your heart, how about the preparation of that heart? How about the singleness of that heart toward Jesus Christ, toward the testimony that He is seeking to maintain among us and in our midst? Every one of us needs to look down at his heart and test it. Well, you say, 'Pastor, how am I going to test it?' Let us see.

For our Scripture lesson this morning we read the famous passage in Malachi, "Will a man rob God?" The answer came back, "Wherein have we robbed thee?" and God said, "In tithes and offerings." "Ye have robbed me, even this whole nation," and "Ye are cursed with a curse." Then Malachi, the prophet of God, boldly, with the power of God in his soul, tells them that if they will turn and prove God and bring their tithes into the storehouse, He will open the windows of Heaven and show them such a blessing that they will not be able to contain it. It is a blessing. May I show you something I have never told you before? I have never seen this in Malachi until this week. God said, "I will show you a blessing. What will I do? I will go down to the depths of your heart and I will touch your heart and I will make that heart perfect before Me. I will bring out your heart, your spirit that dwells in you, the very center of your emotions and your devotion, before Me and will sanctify it."

Notice 1 Chronicles 29:3, David's testimony, "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house." David says, "Because I love You, Lord, I have not only given You all that I should have given You, but I have given You so much more. I have just opened up my treasures to You. Here they are!" What would happen if we gave like that?

Those of you who studied the lesson this morning in the Sunday school, heard David say, "I dwell in an house of cedar, but the ark of God dwelleth within curtains." David was thinking of all that he had and what little it appeared that the Lord had. David, out of the fullness of his love for his Lord, was willing to give Him all that he had. Beloved, when you love somebody, you want to give and sacrifice for that one.

The Malachi passage has another thought in it that I am sure in all my 20 years of preaching here, I have never pointed out to you. This is our reason I love this Book so, our reason why I delight to preach on giving and on stewardship. Every time you turn to it, every time you go back to it, the Spirit of God brings something out which you had not seen before. If you are going to give with a perfect heart, as David says, you must honor fully the tithe. "Will a man rob God? . . . Wherein have we robbed thee? In tithes and offerings."

Here is a man who says, "I don't tithe, but I will give a couple of dollars; I will give three dollars this year; maybe I'll make it five, but I'm not going to listen to Mr. McIntire hold up the Old Testament tithe." Well, it is in the New Testament, too. Jesus says, "This ought ye to have done and yet left the other undone." The old teaching and principle is there that God asks as the tithe at least the first tenth of everything He gives us. The offering is beyond that. But this is the thing I have not told you or emphasized before: If you give to God one-tenth of the tithe, just half of it, not all of it, you are still robbing God! If you give to God three-fourths of the tithe, you are still robbing God! If you give to God nine-tenths of the tithe, you are still robbing God! If you keep one small fraction of the tithe for yourself, you are a robber of God! Have I ever told you that before? I have never before seen it quite in that inverted relation. "Will a man rob God? . . . Wherein have we robbed thee? In tithes and offerings."

But you say, "I just can't tithe. I just can't do it—my obligations and the circumstances around me are such that I just can't do this." That is the way so many people try to rationalize their matters in their hearts before the Lord. God says if you keep one fraction of the tithe for yourself you are guilty of robbing Him.

Oh, Christians in the Collingswood Church, if we want to have our hearts perfect before Him, we must give Him the tithe, we must have a heart that delights in what He has done. Do you mean to say that you cannot trust the living God to fulfill His promise? Oh, my beloved Christian, you who have been here again, washed in the blood of Jesus Christ, do not withhold a single thing that He asks you to bring to Him. Give it. Give it out of a heart that is determined to honor and to please Him.

A CONSECRATED GIFT IS A WILLING GIFT. David says, "The people rejoiced, for that they offered willingly." We have here the emphasis upon the willingness of the gift. David was willing. Consider verses 5, 6, 7, 9, then our text, and verse 17. Let me read you these verses from the ministry of David. "And who then is willing to consecrate his service unto the Lord? Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, and the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one

(Continued on page 4)



## Modernism to Be Taught Methodists on March 7

"The Bible and Social Revolt" is the subject of the Sunday school lesson for March 7, as presented in the *Adult Student* for March, 1954. The *Adult Student* is an official publication of the Methodist Church.

Referring to the Reformers of the sixteenth century, the periodical says:

"The reformers tried to discover and apply the basic principles of primitive Christianity. They realized that Jesus taught the brotherhood of man as the other side of the doctrine of the fatherhood of God."

"The Christian ideal for the social order calls for a relationship of brotherhood among men without limit or distinction."

Speaking specifically concerning the Bible and the Reformers, the lesson declares: "They [the Reformers] tended to make Protestantism a religion of the Book rather than the religion of the Spirit."

"As a result of this tendency men became accustomed to ask, 'What does the Bible require?' rather than, 'What does God require?' They were thus led to use proof texts of Scripture to justify ideas and practices that were clearly contrary to Jesus' teachings."

Finally, we are told: "The leaders of the Reformation believed in social reform, but they consistently maintained that it should be achieved through what would be called today evolutionary instead of revolutionary methods. They held that those who resorted to the sword would perish by the sword. The achievement of the kingdom of God on earth they regarded as a desired goal that could be attained only through a gradual but steady process of development."

In this one lesson the authority and trustworthiness of the Bible is questioned, contrast is drawn between what the Bible requires and what God requires, the false doctrine of the "brotherhood of man and the fatherhood of God" is openly taught and the "kingdom of God" is presented as a social order to be achieved by a process of social reform.

## Newark Baptist Church

### Features Paul Robeson

The *Communist Daily Worker*, New York, February 8, 1954, features in a three-column head the story, "Baptist Church in Newark Hears Paul Robeson, Nadyne Brewer."

The story reports that the Callee Baptist Church in Newark, N. J., on Sunday, January 31, was packed to overflowing with 1,500 people. Workers from the shops, mills, and offices of New Jersey and some from New York came to hear the well-known Negro communist, Paul Robeson.

The paper comments, "The workers love Paul Robeson and they showed it on Sunday evening."

The pastor of the church is reported to be the Rev. Harold D. Clark.

The Lord our God arose in:

We are sleeping,  
Dreadful we wake, while  
through the heavy night,  
Hardly perceived, the foe  
moves on unchallenged,  
God of the dream that deth  
delay the fight.  
O Christ, our Captain, lead  
us on to battle!  
Shame on the slouch of sol  
diers of the light!

## State Department Gives Terms of Admission for Iron Curtain Citizens

Mr. John W. Hanes, Jr., special assistant to the Secretary of State, in a letter, February 10, 1954, to Dr. Carl McIntire, explains the provisions of law relative to the admission of people from Iron Curtain countries.

The *Christian Beacon*, December 31, reported a statement by Bishop Oxnham concerning the assurances given to him by Secretary of State, John Foster Dulles, on the admission of delegates from Iron Curtain countries. Oxnham had written to his Methodist pastors in the Washington area, "I am happy to say that several conferences with Mr. John Foster Dulles, to whom the church owes an increasing debt of gratitude, have resulted in reasonable assurances that the delegates to the coming assembly of the World Council of Churches will be admitted without difficulty."

The full text of Mr. Hanes' letter follows:

"Secretary Dulles has asked me to reply to your letter of December 30, 1953 concerning the admission to the United States of clergymen coming as delegates from the Iron Curtain countries to the assembly of the World Council of Churches to be held in August 1954."

"Delegates to the Assembly from Iron Curtain countries may make application to the appropriate consular officers abroad for visas. Such applications would be acted upon under the terms of the Immigration and Nationality Act. This Act makes ineligible to receive visas and excludes certain categories of persons from admission to the United States. The Act itself provides, however, that certain inadmissible persons may be granted visas and admitted into the United States temporarily despite their inadmissibility, in the discretion of the Attorney General, upon recommendation by the Secretary of State or by the consular officer. Such temporary admission may, of course, be under such restrictions as the Attorney General considers necessary or desirable."

"Up to this time, no applications for visas from delegates from countries behind the Iron Curtain have been received by the Department."

"The Secretary regrets that his schedule has prohibited him from seeing representatives of many groups during the past year because of the pressure of his duties or because he was away from Washington. I know you appreciate the heavy duties which the Secretary is carrying."

## CHRISTIAN AGENCY IN

### INDIA NEEDS BOOKS

Christian Good News Service, an indigenous Gospel work in South India, is in need of good books which are true to the Word according to the Rev. H. Beniston P. Simmons, director.

This interdenominational agency, established in 1945, is "devoted to revival and evangelism through literature and personal work." It is affiliated with the India Bible Christian Council, which in turn is affiliated with the International Council of Christian Churches.

Those having books that can be sent to this worthy work for its free lending library, should send them direct to Mr. Simmons at: Christian Good News Service, "Hope Villa," Udipi, South India.

Our greatest weapon is prayer.  
Our greatest enemy is self.

## Fry Challenge of Bishop Questioned by McIntire

Dr. Franklin Clark Fry, president of the United Lutheran Church in America and first vice-president of the Lutheran World Federation, on February 17 released to the *New York Times* a letter he had sent on January 18 to Bishop Karol Kotula of the Evangelical-Augsburg Church of Poland concerning the Polish church's charge that the American Protestant church leaders support "a policy of frontier revision and preparation for war."

A resolution adopted by the Council of Seniors of the Polish Lutheran Church claimed that legal action against the Polish bishop of the Roman Catholic Church is exploited in slanderous propaganda against the Polish Peoples Republic as proof of alleged persecution of the Church and religion. The resolution further declared, "Our Church and clergy co-operate with the State," and it specified that "the aggressive policy" of the United States "provokes revisionist efforts of Western Germany."

Fry in his letter called upon Bishop Kotula to come to the United States to the Third Assembly of the World Council of Churches to show the world "freedom of conscience and confession which you allege exists in Poland."

Dr. Carl McIntire, Editor of the *Christian Beacon*, issued a statement in reply to Dr. Fry's "challenge" as follows:

"We deny that there is any 'challenge' whatsoever in Dr. Franklin Clark Fry's challenge to Bishop Karol Kotula of the Evangelical-Augsburg Church of Poland to demonstrate freedom by attending the Second Assembly of the World Council of Churches."

"Russia and her satellites have permitted church representatives to attend conferences outside of the Iron Curtain. These men have used the opportunity to defend Russia's social and political position. Pastor Alexander Karev, general secretary of the Soviet Baptist Union of Moscow, led a delegation to Stockholm, Sweden, last summer, and claimed that there was freedom in all the broad land of Russia. Professor Josef Hromádka of Czechoslovakia and other delegates from Czechoslovakia and Hungary have come out and preached the communist line, and returned behind the Iron Curtain. Russia will use the platform of the church, if permitted, to defend her position in the cold war. A Sovietized church behind the Iron Curtain must be recognized for what it is and its spokesmen not be permitted to mislead Christian people by such 'challenges' as Dr. Fry has charged."

"We strenuously object to bringing these communist propagandists in the name of the church to our country to preach the Russian line as they have consistently done wherever they have gone. These men become the very finest agents for the Kremlin."

"The Alliance Weekly, official organ of the Christian and Missionary Alliance, reports that leaders of the National Association of Evangelicals in Chicago have resigned. The story reads: 'Dr. R. L. Decker of Kansas City, Mo., executive director of the National Association of Evangelicals, and the Rev. Harold Taylor, executive assistant in NAE's national office in Chicago, have resigned. A spokesman said that Dr. Clyde W. Taylor, a brother of Mr. Taylor, would continue as NAE's secretary in Washington, D. C. There have been rumors that the Washington post would be liquidated.'

"God will reward  
A cheerful giver  
I've formed a partnership with God  
We're free of all expenses  
He fulfills all my needs,  
And I get new needs.  
He gives me wisdom, guid  
ance, strength,  
And power for all details.  
I pay one-fourth for all of that.  
My partner never fails.  
HAPPY IS A TITHER

God, who at sundry times and in diverse manners spake  
in times past unto his people  
by the prophets,  
Both in those last days  
spoke unto us by His son.  
—Heb. 1:1-2

## Communism Reported as Greatest Problem Facing Indonesian Christians

A Chinese pastor in Indonesia received word from Kwangsi Province, South China, that six Christian and Missionary Alliance pastors have been killed by the communists.

This is the introductory statement of a report appearing in the February 17 *Alliance Weekly*.

The report further states: "Our chairman has been captured and taken to Peking. The Indonesian pastor also stated: 'Communism is the greatest problem facing the Christian Church in Indonesia. The Communists now are working to separate Christians from the church. They have succeeded in weaning from the Sunday school about 40 per cent of non-Christian Chinese children formerly attending. The agitation in Communist-dominated Chinese schools in Indonesia is considered mainly responsible for the decline in Sunday school attendance. . . . The propaganda of the Communists makes young people feel that they are not patriotic Chinese unless they are for Communism. Some earnest Christian parents are having a hard time to keep their children from going to China for higher education, and some have gone.'"

## UNITY ADVANCE SEEN BY BONNELL NEXT 50 YEARS

The Rev. Dr. John Sutherland Bonnell predicted in New York, Sunday, February 7, that the "greatest advance in the unity of Christian churches since the Reformation" would occur in the next 50 years. He declared that among the major Protestant denominations the "old spirit of rivalry and competition has all but disappeared." The tendency to "fusion," which he described as a prominent characteristic of Protestantism for more than 100 years, is "now reversed." Dr. Bonnell declared in his pulpit, as reported in the *New York Times*, February 8.

Dr. Bonnell asserted that "reunion of the Roman Church with the rest of Christendom" would not take place within the present century. "Nevertheless," he asserted, "we can learn to live together in peace and good will, for the one supreme Christian heresy is not to be found in the refusal to accept some special doctrine but, rather, in the failure to live in the spirit of Christian love with those who belong to other branches of the faith."

## TWO TOP LEADERS OF

### NAE RESIGN OFFICE

The Alliance Weekly, official organ of the Christian and Missionary Alliance, reports that leaders of the National Association of Evangelicals in Chicago have resigned. The story reads:

"Dr. R. L. Decker of Kansas City, Mo., executive director of the National Association of Evangelicals, and the Rev. Harold Taylor, executive assistant in NAE's national office in Chicago, have resigned. A spokesman said that Dr. Clyde W. Taylor, a brother of Mr. Taylor, would continue as NAE's secretary in Washington, D. C. There have been rumors that the Washington post would be liquidated."

God, who at sundry times and in diverse manners spake  
in times past unto his people  
by the prophets,  
Both in those last days  
spoke unto us by His son.  
—Heb. 1:1-2

## Greek Evangelicals Not To Attend WCC Assembly

The Greek Evangelical Church, which joined the World Council of Churches and participated in the First Assembly of the WCC in Amsterdam in 1948, has announced that it will not send representatives to the Evaston Assembly of the World Council.

Religious News Service reports that the church "finds itself in a state of persecution instigated by one of the member churches of the World Council." The Greek Orthodox Church of Greece, which is also a constituent body of the World Council of Churches, has been actively persecuting the Greek Evangelical Church. The Greek Evangelical Church was represented in Amsterdam by the Rev. Georgios Zolotas, delegate, and the Rev. G. A. Hadjiantonios, alternate.

Dr. John A. Mackay had been chairman of Section II, "The Church's Witness to God's Design," and representatives of the Greek Orthodox churches objected to what they called the proselytizing of the evangelicals. Their spokesman said publicly, "Why talk of unity when we are trying to convert members of other churches in the ecumenical movement." Then he declared, "The Orthodox Church is not afraid of evangelistic efforts of others but we are concerned for the reality of the ecumenical movement if this keeps on." At this point Dr. Mackay gained approval for an amendment to the report which read, "It is desirable that churches work out comity arrangements in all matters relative to evangelistic efforts."

The persecution of the Greek Evangelical Church has increased, though representatives of that church attended the Lund Conference in 1952 dealing with "Faith and Order."

## MINISTER PLANS TO RUN AGAINST REP. JACKSON

The Rev. Mark Hague, pastor of the Westwood Hills Congregational Church, West Los Angeles, Calif., has announced his candidacy for the United States Congress from the 16th Congressional District in opposition to Congressman Donald M. Jackson, member of the Committee on Un-American Activities. The clergyman has accepted the endorsement of the 16th Congressional District Council of the Democratic Party.

In making his announcement, he declared: "I am dedicated to the American tradition of freedom of religion which has been brutally attacked by Mr. Jackson in his attacks on Bishop Oxnham and the Methodist Church, of which I am not a member."

Observers believe that Mr. Hague's entrance into the race will further emphasize the question of communism and subversion among the clergy, which has been a question raised by the Committee on Un-American Activities.

## PREVAILING PRAYER

Ple is the Promises of God's Word.  
Was in the Redeemer's work for us;  
Awaits God's Answer,  
Yields our P earnings and gifts,  
Expects Eternally God's working,  
Resolves to Render self a "living sacrifice."

—F. Burton Tombs

## CHRISTIAN BEACON

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THURSDAY, MARCH 4, 1954

## Why the American Council ...

(Continued from page 1)

The stated clerk of the General Assembly of the Presbyterian Church, U.S.A., has repeatedly in recent weeks said that the ACCC could no longer be ignored. A reporter for the *Christian Century* recently said the International Council of Christian Churches is "obnoxious."

We think that the impact of the American Council's witness in the United States is the direct result of the blessing and goodness of Almighty God! The Council has received such recognition because it has sought to take a stand on vital and controversial issues. This is always news in the United States of America. Furthermore, the Council has sought to join issues with the sponsors, at the appropriate time and place where it will count the most! It does not take numbers to make news—it takes an issue; it takes action! Numbers may make news, but not always.

I

Let us consider a few of the issues on which the ACCC has received wide publicity.

First, on the appointment of an ambassador to the Vatican. It was this Council that called a mass meeting in Constitution Hall in Washington, D. C., January 24, 1952. The meeting was widely advertised; the press gave it full coverage. The *New York Times*, which Dr. Barnhouse calls "the greatest of American newspapers," carried a front page report of the meeting and a three-column inside picture.

Second, when the new Bible, the Revised Standard Version, appeared, again the American Council fought it furiously. A mass meeting was called in Denver, Colo., December 9, 1952, where the National Council of the Churches of Christ in the U.S.A. was to meet. The issue was joined as closely as possible and the publicity was widespread. The issue got down to the people. A battle over the Bible is real news; at least it cannot out that way. This was followed by some 3,000 rallies over the country. Press releases were sent out regularly and radio preachers referred to the American Council's battle for the true Word against the modernist Bible. The ACCC led the fight against the new "official Protestant" Bible, and the NCC suffered for it. Dr. Barnhouse him-

self first carried articles against the RSV Bible, but later reversed himself and now carries the advertisement promoting the sale of the new book.

Third, when the question of communism among the clergy was raised, the American Council again stepped up to the battle line. A mass meeting was held in Constitution Hall, May 8, 1953, and rolls of petitions requesting that the clergy not be exempted from investigation were presented to a member of the Committee on Un-American Activities. But in this instance the *New York Times* did not even report that such a meeting had been held. Even the Associated Press declined to place a story on its wires. The local Washington papers carried an account. The *Washington Post*, which is so favorable to Bishop G. Bromley Oxman, had only a couple of inches. If there were any rally that the Roman Catholics in the press were going to promote, or if the Roman Catholics were going to advance the cause of the American Council, they would have done it on this communist issue. The Roman Catholics could have suppressed the former rally where the question of an ambassador to the Vatican was involved.

The American Council may be small, but it has been circulating thousands of pieces of literature, photographically reproducing evidence, and the religious journals identified with the various groups connected with the American Council have kept up the pace. Who else in the country has been carrying on such an open, militant fight for faith and freedom? Not the National Association of Evangelicals! Not Dr. Barnhouse, nor his Eternity, nor those associated with him in the NAE.

Fourth, now that Bishop Oxman has become an issue in the country, it was the American Council's group in Los Angeles that joined the issue and had a public rally in the American Legion Stadium in Hollywood. Oxman was appearing in Los Angeles the next night. The publicity in this situation was more than anybody expected. After all, communism is a big issue in the U.S.A. especially and those who have been identified with communist-front organizations are in difficulty in the public mind. It is the ACCC that has pressed this issue.

Action is news, and the ACCC is in a great crusade for the faith once delivered unto the saints, and it is not afraid or ashamed to fight for the honor of Jesus Christ. There is a Twentieth Century Reformation going on, and Dr. Barnhouse sits back and "often wonders." He is not in on all this activity.

When Dr. John A. Maddy and the General Council issued their letter, it was immediately challenged in a statement by Dr. Carl McIntire, president of the International Council of Christian Churches. Dr. Barnhouse did not challenge it. It now appears that he approves of it! The *New York Times* the next day declined to publish any of Dr. McIntire's statement, but a story did go out on the wires, and the *U.S. News and World Report* published it in full. When the *New York Times* was questioned concerning its complete suppression of the opposition opinion, a story simply stating that such a statement had been released was carried and a letter was sent to Dr. McIntire by one of the editors, which said:

"You are quite right in stating that we did not deal with the statement issued by your Council on November 31; reply to a published letter by the General Council of the

Presbyterian Church. I am sorry I cannot tell you how this was overlooked, but we have recovered to the extent possible and have printed a short story on November 3, based on your statement."

Here is real evidence that something did happen within the *New York Times* to "file" the story.

The ACCC has been doing things. There were 9,900 individual radio broadcasts last year by the ACCC's Radio Commission, all on free time. In the opening and the closing of all these programs the name of the American Council was presented. The International Council of Christian Churches also has been active. In South America, the Far East, the Middle East, and in all sections of the world, it has been carrying the story and bringing men together for fellowship and united action.

Things must be pretty serious when Mr. Charles Farlin, attorney for Bishop Oxman and NCC officer in charge of press relations for the Evanston Assembly of the World Council of Churches, goes to England and is reported as saying that he had come to warn the people in England against the "American Council of Churches" and its activities in the United States.

Dr. Barnhouse reads the *Christian Century* and there he has seen plenty of publicity for the American Council and its leaders. "Whole articles have been devoted to the 'Ministry of Disruption' and reports from various sections of the world have not failed to denounce the ACCC and ICCO. A new force and a lot has arisen to a place of recognition in American ecclesiastical life.

Dr. Barnhouse surely has not forgotten the book, *Apostles of Discord*, by Ralph L. Roy. The reviews of this book which have been appearing in religious journals all over the country have particularly played up the American Council of Christian Churches. But Dr. Barnhouse does not have the honor to be named as an "apostle of discord." That honor belongs to us and to others who are connected with the separatist movement, those who are going without the camp bearing our Lord's reproach. In fact, Mr. Roy speaks of Dr. Barnhouse as one of the respectable ministers and quotes him freely as an authority against the American Council, and particularly the International Council of Christian Churches. We must say that we consider it to be a distinct honor and a badge worthy of wearing in a day of apostasy and in the midst of a crooked and perverse generation to be called an "apostle of discord." How could the Roman Catholic press be responsible for all this publicity?

But the story is not told yet—not by a long way. It is the American Council's vigorous protest against the bringing of communist clergy from behind the Iron Curtain to preach the Marxist, communist propaganda line to the United States on a platform of the World Council of Churches that has also brought publicity. As these issues are joined more closely as the weeks pass, even leaders of the World Council of Churches do not know what might happen down in the grass roots, as the *Christian Century* itself testified in its famous "Evanston Storm Warnings" editorial.

Dr. Barnhouse just cannot give the Roman Catholic Church credit for doing all this. The American Council

(Continued on page 5)

## A CONSECRATED GIFT

(Continued from page 2)

hundred thousands talents of iron." On down you have the list. "Then the people rejoiced, for that they offered willingly." "I know also, my God, that those trust the heart, and have pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee."

How many times is "willingly" referred to there? Over and over and over again.

Let us turn in the New Testament to 2 Corinthians 8:12. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." That is the same emphasis that David gives.

When God asks us to give to Him, He does not ask us to give on the basis of what we do not have. Is it not wonderful that we do not have to worry about what we do not have? So many people are worrying about what they do not have or about the other person's money. God does not ask you to give on the basis of what you do not have, but He asks you to give on the basis of what He has given you. He tries the heart!

Oh, beloved, the Lord can see right down into your heart. You cannot hide from Him when it comes to this matter of giving. You can hide from the canvassers, you can hide from the pastor, you can hide from men, but you cannot trifle with God when it comes to a willing presentation of your gift.

A man gives according to what he has. God has never asked you to compare your giving to what somebody else does. Everything that David is talking about here is in the heart, the individual's heart. The key to the whole structure of the church of Christ is that the individual in his heart rejoices to give willingly, and he does it unto the Lord.

God's basis of dealing with us is not in the ratio of the amount we give but in the ratio of the percentage that we give. The widow gave her mite, and our Lord said that she had given more than they all because she gave all that she had, and she could not give anything more. She revealed her heart, and the willingness of her mind to give to God. Do you know, my beloved, that the greatest gift that you and I can give is so give to Christ? We have accepted Him as Saviour; now we must give to

Him. Here the men say, "We will give our services." They are measuring their services as their gifts, what they possessed, what they had earned, what they had made, and they gave of it to the Lord.

We do not give in proportion to what somebody else gives. We cannot. And it is not for us to say, "How much did so-and-so pledge? I might tell you I'll give as much as he gave." That is not the basis on which the church is built and that is not the basis of giving which delights Jesus Christ. As a matter of fact, David says it is as unto the Lord, it is out of a willing heart, and it is out of a ready mind that we present our offerings to Jesus Christ.

4.

Finally, a consecrated gift brings joy. Our text states, "And David the king also rejoiced with great joy."

In 2 Corinthians 9:6 the Apostle Paul says, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Now this next is the New Testament text I want you to take home with you because it undergirds everything that we have said about tithing and about giving. "And God is able to make all grace abound toward you; that ye, always, having all sufficiency in all things, may abound to every good work." No wonder David was happy!

If we give out of a perfect heart, and if we give willingly unto the Lord, God is able to make grace abound and He will take care of us. Here is the clear distinction with which I want to close this message.

We have said that God will make nine-tenths go further than you could make ten-tenths go. He will do it every time because He is able to make all grace abound that you always in all things may have all sufficiency. But let us turn this around and take the tenth that you were going to steal from the Lord and keep it in your hand because you just do not want to give that much to the cause of Christ. You just do not see how you can do it with inflation and hard times and difficulties. You say, "Lord, I know, and I would like to do it but I just have to have the extra cash to make ends meet." Now does not that state it just about the way it is with most people? Well, that is the frame of mind that David is trying to deal with in this text.

David wants the people to come to the place where they will say, "Lord, I will give as you have asked and I will trust you to provide and to deliver." The moment

you reach your hand into the tithe and keep it for yourself you cease to trust in David's God. And yet He makes rich and He honors. No preacher ever does his church a greater service than when he holds up before the people the mighty truth concerning giving. It will bless the home, it will bless the children, it will bless the town.

This week I spoke to a couple about coming to church tonight. They do not come and they do not bring their children. I said, "Listen, my friends, if you don't bring your children to church on Sunday nights, they will never go to church on Sunday nights after they leave you. You train up a child in the way that he should go and when he is old he will not depart from it. If you are going to build a church which has evening church service, you have to bring the children that they may find joy and delight there and become a part of the whole service of God."

When we give, as David says, out of a pure heart willingly and with the element of joy involved, there is a reason for happiness. Of course, the Holy Spirit gives the joy and He is working with the heart. Joy is of the heart. Happiness comes, however, in knowing that the Lord is being glorified; Christ is being served. A man who does not look at giving in this light, but who does give because everybody else does, and it is the thing to do, will pass out some money, but he is not constrained by the love of Christ at all. Because of this fact he is not too careful or too concerned where his money goes.

A man who is a steward of his money in the full sense of the Scripture is vitally concerned where every penny goes. It must go unto the Lord, to preach His Gospel, to build His churches, to send out His missionaries. This money cannot support modernism. It cannot in any way help the cause of compromise or aid those who are helping the ungodly.

For this reason we support a church program where every penny is carefully considered and placed in the support of projects which are honoring to Christ and in complete consistency and harmony with the witness of our church itself. The gifts which David received were for the building of the Temple. The gifts which we receive are for the building of the kingdom of Christ, His everlasting kingdom. There is no place on earth where you can give to the Lord unless the place where you give is serving the Lord. The fullness of joy comes in knowing that we are rendering the fullest amount of our stewardship.

David was happy in his giving, and the giving of his people brought happiness to all. It is this heartfelt giving that builds the true church of Christ.





### HELPFUL TO YOUNG PEOPLE

"I am a student of the Fundamental Bible Institute, Los Angeles, Calif. We frequently use your paper for our class in History of Fundamentalism. The information concerning Oxnard, the Methodist Sunday school papers, United Presbyterian Church, etc., are certainly very helpful to young people in admonishing them of these Satanic forces."

"May the Lord continue to use you richly as you earnestly contend for the Faith is my prayer."  
—Los Angeles, Calif.

### ENLIGHTENING

"Last evening I read the latest Christian Beacon. It is surely enlightening—really horrifying to realize how far modernists go in their aim, seemingly, to destroy people's faith. This apostasy getting into our Sunday school publications is worst of all. Youth is so impressionable, and impressions of youth remain often for life. (Am so thankful for my Christian upbringing and Bible memorizing. Thanks to Him.) . . . You and your friends are being enabled to do a tremendous work in the Lord's vineyard. May He keep you all well and fit, to weary not in your well-doing."  
—Saco, Me.

### LED OUT OF METHODISM

"Upon my return I find my subscription to the Beacon has expired and I have not received same for several months. I am distressed, as I depend upon your weekly paper to keep me posted as to the news—especially concerning Bishop Oxnard and that crowd. I have heard through friends of mine, but I like my own paper, because I keep them and file them away for further reference. . . . I have 'come out from among them' (Methodists) and have told them why, but I like to have in black and white the proof. I want no part of Methodism or its literature. It is rank. The Holy Spirit positively led me out of that denomination about four years ago."  
Norfolk, Va.

### "OUTSTANDING JOB"

"You are doing an outstanding job of keeping us informed on the ever-increasing trend toward apostasy in the old line denominations."  
—Oakdale, Tenn.

### DISAGREES WITH ALL ARTICLES

"My name seems to have been put on the mailing list for the

Christian Beacon. Please remove it from the list immediately. I do not agree with any of the articles you print, and do not care to be seen carrying the paper home with the rest of the mail, even though I do burn it immediately."  
—Nichols, Iowa.

### GOD STILL ON THRONE

"I mail them [copies of the Beacon] all out after reading them, as they are too full of the truth and the right kind of information to let be wasted or destroyed at our house."

"Remember, Truth crushed to earth will rise again; therefore, you will win out in your effort for the Almighty God and His truth. He is still on the Throne."  
—Minneapolis, Minn.

### MAY CIRCULATION INCREASE

"The faithful of the Christian world owe those who contribute to the publication of the Christian Beacon a great debt of gratitude. In the whole range of religious journalism there is not another magazine which would or could fill the vacancy if anything should happen to the Beacon to put it out of circulation. May its circulation increase. This poor old world is greatly in need of truthfulness in religious journalism at a time when evasion and duplicity is practiced with unflinching experience."  
—Athol, Ill.

### MOST NEEDED PUBLICATION

"Please send me the Christian Beacon. It is the most needed publication in America today. May the Lord Jesus, whom some of the large churches have denied, slandered, and cast out, bless and prosper you in your great work. The people are acting like sheep, following their leader asking no questions as to where they are going and resent it if you try to reason with them."  
—Artesia, N. Mex.

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letter written one of the members of the Bible Presbyterian Church of Collingswood by Mr. Ralph L. Roy (in June 18 issue of Christian Beacon). I can assure you, brother McIntire, that men like yourself who are taking such a noble and firm stand for God and contending for the blessed faith which was once delivered unto the saints will surely suffer much persecution and ridicule at the hands of the enemies of the cross of the Lord Jesus Christ. . . . Thank God for those who aren't afraid to stand and who will cry out boldly against the great apostasy that is lurking in our very midst as a deadly octopus in the depths of the sea.

"Mr. Roy in so stupid a manner endeavors to create the impression that you are an unconverted man and in need of the Lord's salvation. To the 'New Bible' crowd, brother McIntire, you are not more than a trouble-maker and an ignorant fundamentalist. This same crowd back in the days of Jesus cried out, 'Crucify him,' and 'He hath a devil.' Thank God, brother McIntire, those of us who know God in the free pardon of sin have accepted His only begotten virgin-born Son and not the National Council's son of a scarlet woman and a whoremonger. . . . Those who so unjustly accuse and persecute you should examine themselves and see if they be in the faith and I suggest that Mr. Roy read John 7:38, 39, and Isaiah 7:14. Every born-again child of God will accept the great fundamental truths as contained in the blessed Word of God and surely cannot accept the Christ of the National Council."

"Yes, you are ruining something and that something happens to be the ungodly efforts of the Devil's crowd against the blessed Word of God and the faith of the saints. God bless you and pray for this preacher, won't you?"  
—Kingsport, Tenn.

### HARVEY CEDARS BANQUET TO BE HELD MARCH 27

The Rev. Al Oldham, director of Harvey Cedars Bible Conference, reports that this year's Harvey Cedars Banquet, which will be held on Saturday, March 27, will be the best yet. He says that in the good providence of God the program will be one of the outstanding events of the year.

Pastor Clarence Didden from the Non-Secular Fellowship Church in Limerick, Pa., will be the speaker of the evening. Those who were at Harvey Cedars Conference during the week of August 10 to 16 last summer will remember the deeply spiritual message that Pastor Didden brought.

The musical portion of the evening program will be supplied by Jack Conner. In addition to playing occasional numbers during the program, Mr. Conner will also present a 40-minute concert of classical and sacred numbers. As most know, Mr. Conner is perhaps the most outstanding marimba and vibraphone artist in the country today.

A factor of vital interest is that the price of the banquet has been kept very low. Tickets are only \$1.50 per person and can be obtained by writing to Harvey Cedars Bible Conference, Box 218, Collingswood 2, N. J. The menu will be built around roast beef.

The banquet will be held in the Sunday school auditorium of the Bible Presbyterian Church of Collingswood, corner of Haddon Ave. and Cuthbert Blvd., and will begin promptly at 6:30 o'clock.

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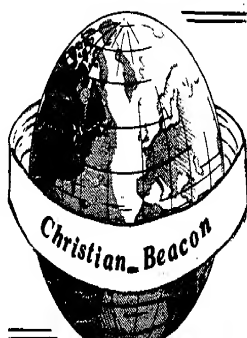
### WHAT'S THE DIFFERENCE?

This is the title of a leaflet issued by the International Council of Christian Churches, contrasting this Council with the World Council of Churches.

Copies of the leaflet are available for free distribution and may be obtained by sending postage to pay the expense of mailing at the following rates: 10 for 2 cents; 25 for 5 cents; 50 to 100 for 12 cents.

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March 27

BANQUET

MESSAGE - Pastor Clarence Didden

MUSIC - Jack Conner

MENU - Roast Beef et al



\$1.50

## Bible School Lesson: March 21

## ABSALOM'S REBELLION

2 Samuel 15:1-12

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A. P. May Press, 733 A Street, Hagerstown, Md.

(Lesson for March 28—David's Grief Over Absalom)

2 Sam. 18:18-33; Golden Text, Prov. 17:25.

By James E. Bennett

Golden Text: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:23).

The record of Absalom, the third son of King David, is spread over eight chapters of Second Samuel, which fact indicates that God, the Author of the Bible, considered it of primary importance. Absalom was "the son of Maach, the daughter of Talmai, King of Geshur," which was in the land of the Syrians, about 75 miles north of Jerusalem and east of what was afterward known as the Sea of Galilee. Absalom was said to be the most handsome young man in all Israel. "From the sole of his foot even to the crown of his head there was no blemish in him" physically (2 Sam. 14:29). He had hair cut (polished) once each year and it weighed 200 shekels after the king's weight, which is estimated variously at from three to five pounds.

## ABSALOM'S FIRST SIN

Absalom had also the self-esteem which too often goes with beauty, both in men as well as in women, and it is possible that he was a favorite with his father, David, and so he might have been "spoiled" or encouraged in his ideas of his own beauty, ability, and popularity. He had a sister named Tamar who was also beautiful, and her misfortune was to be gravely alarmed by her half-brother, Amnon, David's eldest son. The result of this illicit passion of Amnon was that he overcame her by a trick, and then disgraced her by publicly ordering her from his house. When Absalom learned of the evil manner in which Amnon had treated his sister, he did not tell the king and let him handle the matter between his children, but undertook to obtain his own vengeance. He had to wait two years, but then an opportunity offered itself, and Absalom had his servants kill Amnon at a banquet to which he had invited all of the king's sons.

## ABSALOM, A REFUGEE

This stirred things up badly in Jerusalem, and David "tore his garments, and lay on the earth; and all his servants stood by with their clothes rent." For his own safety, Absalom fled the country and went to the home of his grandfather, the king of Geshur. "We know very little about this Syrian king, but we do know that while David was an outlaw, when Saul was king, he and his band of men made a raid against the Geshurites and snatched the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel." Some think that in this raid he captured Maach, the king's daughter, and she became one of his wives. If this is the fact it would shed much light upon Absalom's character as the son of a warrior father and a Bethun princess. Just when his mother taught him, we do not know, but it seems to be highly probable that in Absalom David reaped what he had sown about 30 years before.

## ABSALOM FORGIVEN

But "the soul of king David longed to go forth unto Absalom"

during the three years that Absalom remained in the Syrian city with his mother's relatives. He probably learned no good thing in such surroundings with such wild companions; and this may have caused David additional concern. Joab, the head of David's army, "perceived that the king's heart was toward Absalom," and he worked out a subtle and successful scheme by which David recalled Absalom to Jerusalem. But when the prodigal returned, David was the king and not the father, and he commanded, "Let him turn to his own house, and let him not see my face." After two years, Absalom, by craftiness, induced Joab to get him an interview with his father. This resulted in what seemed to be complete forgiveness on David's part, for "the king kissed Absalom."

## ABSALOM'S PROBLEM

Just what went on in Absalom's heart and mind during the three years of banishment and the two years of repentance from the king's household, I do not know, but apparently guilt and bitterness and evil desires developed strongly and a definite plan for a rebellion had been worked out by him. It is a question just what would have been the result if David had forgiven his son when he first came back. Perhaps Absalom would not have been so bitter or so ambitious against his father. But David was there and I was not, and his judgment may have been better than mine. But the father of the prodigal son met his son "when he was yet a great way off," and where God forgives, he forgives, and it does seem that forgiveness should be wholehearted or not at all. Of course, Absalom may not have been as completely contrite and humble as was the other prodigal. But we know that the whole thing turned out wrong and over 20,000 Israelites, including Absalom, lost their lives before the difficulties were adjusted.

## ABSALOM'S DECEIT

Having looked at the causes that had been developing through the 30 or more years of Absalom's life, we can now study the harvest. David was probably 55 or 60 years of age and bore the stars of a bloody life, and he no longer was the doughty warrior that he had been in his younger days. Furthermore, he had been king for about 25 or more years and was no longer eager for strife and probably longed for peace and harmony in his large household and his prosperous kingdom. Absalom took advantage of this situation. He prepared chariots and horses and a retinue of 50 men to accompany him as he drove in smiling and cheerful through the city. He arose early in the morning and proceeded to the seat of judgment at the city gate. He intercepted those who were seeking the aid of the king and parted them all on the back and said, "Oh, that I were made justice in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" He not only shook hands with the people, but he kissed the men, and so Absalom stole the hearts of the men of Israel by promising them a glorious "new deal" if only he could be king.

## THE REBELLION STARTS

For about 40 years Absalom kept up this campaign of deceit and then felt that he had things well in hand. Just why David let these actions run on for 40 years without taking some action the Bible record does not state, but it may have been David's strong desire to have peace at any price, and his soft attitude toward his beautiful son. So Absalom went to his father and said that he had vowed unto the Lord while he was in Geshur, saying, "If the Lord shall bring me again into Jerusalem, then I will serve the Lord." Therefore he wanted permission to go to Hebron to pay this vow. David evidently was pleased and said, "Go in peace."

## THE CONSPIRACY UNFOLDS

"But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." He took 200 men with him, but did not explain his plans to them. In fact, only Absalom and his spies seemed to know what was going on. He even took over Ahithophel, David's counselor, and developed a strong conspiracy in which thousands were involved before they realized it. And Absalom was so popular that "the people increased continually with Absalom." And so the scheme unfolded, and when word was brought to David, he found his kingdom so honeycombed with conspirators that he fled the city of Jerusalem before a blow had been struck. Many people followed him to the heights of Ephraim where he could better set up a defense, although Jerusalem ordinarily was the strongest fortress in the country, but now was weakened by traitors.

## LESSONS FOR US

But when the battle was fought God interposed and Absalom lost, as will be shown in the next lesson. Our purpose here is to study the elements that led up to the rebellion, for what occurred in Absalom's life can and does occur in our lives. We are by nature the children of disobedience and wrath (Eph. 2:1-3), and we rebel against our Father and our King. And our reasons and excuses are no better than those which Absalom had, and our Father is perfect, merciful, loving, and just. Are you a rebel? Do you sometimes feel superior to your King? Do you think you can handle things better than God? Do you conspire with people when you should be talking and walking with God? Are you proud of your ability? Can you save your own soul? Do you try to hide things from God? If you reap what you sow, what will the harvest be? Are you sure of your salvation? Why?

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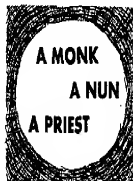
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## Virgin Birth of Christ

Dr. J. Carter Swain, professor of New Testament in Western Theological Seminary, Pittsburgh, has announced his resignation to become executive director of the Department of English Bible in the National Council of Churches' Division of Christian Education. Dr. Swain indicates that he is to "undertake the task of interpreting the controversial Revised Standard Version of the Bible to the American people."

In the Pittsburgh newspaper interview, discussing Isaiah 7:14, Dr. Swain is reported as saying: "As to whether the passage relates to the coming of a Messiah is debatable. The verse never has been interpreted by Jewish scholars as applying to the Messiah."

The conflict over the alterations in the new Bible continues to occupy a prominent place in American church life. It was not a debatable matter, however, with Matthew, an apostle of the Lord. In his Gospel he specifically says, "Thus spake the prophet, by the Lord, saying, Behold a virgin shall conceive..."

The Jewish scholars through the centuries have been greatly offended by the application of Isaiah 7:14 to Christ, and naturally so, because they do not accept Christ as the Messiah. The recognition of this fact by Dr. Swain also is significant in view of the fact that a Jewish scholar was invited to be a member of the Old Testament Translating Committee, and the change of the Isaiah reference is definitely in line with the Jewish unbelief of their own Scriptures.

The newspaper story further reports, "Dr. Swain labeled as 'sheer nonsense' the contention of some critics that the Revised Standard Version belittles the virgin birth of Christ."

About the same time, over in Columbus, Ohio, Dr. Nels F. S. Ferre was defending himself against the charge that his various books denied Christ's sinlessness and His virgin birth. In his book, *The Son and the Umbrella*, Dr. Ferre denies that Christ was sinless. He wrote, "Such a view of Jesus as sinless needs a biological virgin birth to boost of the miracle." Dr. Ferre is quoted in the Columbus press as saying, "There is no one alive today who witnessed the biological event. And we cannot be absolutely sure of its truth, because even the manuscript material of the Bible has divided evidence concerning it."

This has been one of our points in regard to the new Bible all along. The new Bible quotes in Matthew something which does not appear in Isaiah 7:14 at all. There is a conflict and contradiction involved and it is this type of thing which Ferre now uses as an argument for not accepting the virgin birth of Christ. The leaders of the National Council of the Churches of Christ in the U.S.A. are answered out of the mouth of one of their own honored spokesmen. "But," Ferre continued, according to the report, "my main concern is with the incarnation, not with the biology. We believe in the incarnation, because it is evident that God's love has come to earth in the form of man. To fight the fundamentalist battle of 50 years ago, of Biblical literalism, is to throw dead straw."

Apparently the translators of the new Bible thought that the straw was sufficiently dead so that they could change the Isaiah passage and leave out the reference to the virgin birth of Christ without difficulty. But the Biblical literalism is still very much alive. There are countless numbers of people who still believe that the Scriptures should be trusted and accepted in their common, ordinary meaning, and for what they represent themselves to be—the Word of the living God.

According to the reports for 1953, the King James Version far outdid the new Bible, but it is apparent that the National Council is determined to promote and defend its new, corrupted Bible when it engages a man like Dr. Swain and places him in the field to "interpret" the new Bible to the American people.

## Charles P. Taft

Mr. Charles P. Taft, Episcopalian layman, a member of the executive committee of the World Council of Churches, in a leaflet, "I Am for the Church," which is being circulated by the Forward Movement Publications, says of the separatist movement:

"Perhaps I had better pause here to say that Christ's Church is not exclusive, but inclusive. The 'Come-Outer' denies his Master with his every denunciation of other Christians who do not please him. Thus shall love thy neighbor as did the Good Samaritan, not pass him up."

Mr. Taft was president of the Federal Council of the Churches of Christ in America (now National Council) from December, 1946, to December, 1948; thus he was president of the Federal Council when the World Council of Churches was formed. In his address accepting the presidency of the Federal Council in 1946 he said:

"The evangelists of the revival a hundred and more years ago emphasized the personal depravity of each man and the absence of any 'partial of inherent righteousness' in the miserable sinner. Only conversion of a kind that is fixed at an identifiable moment, the vicarious atonement of Jesus, and the justification that comes completely dissociated from anything else the sinner does, could save any of us. They had little appreciation of liturgical beauty. The belief in the verbal inspiration of the Bible made a pretty complete whole, all of which still can be found now in the new churches at which we are accustomed to look a little down our noses. The membership of the Church of God or of the Nazarene certainly shows the effectiveness of the old time religion, even though we may be convinced it is not a solution, at least in those terms, to our modern problem. It surely represented, nevertheless, a great advance in its day over the disgraceful state of the churches in the days before the Wesleyan revival."

This is the entire paragraph. In fact, two paragraphs have been quoted above from Mr. Taft. He denounces the come-outers. He even denounces the great fundamental doctrines of the faith. It is clear that he does not believe them. Men who want evidence that modernists are in the high circles of the World Council of Churches have it in Mr. Charles P. Taft.

If Mr. Taft does not believe in the vicarious atonement of our Lord and Savior—that justification comes completely dissociated from anything else the sinner does—then he does not know the miracle of the new birth. He is in the church, he is for the church, but he does not know the Lord and Savior of the church!

## Heaven and Hell

The influence of modernism in the Scandinavian countries is clearly seen in the controversy over "Heaven" in Denmark, and the battle over "hell" in Norway. In a number of respects the issues are similar because they relate directly to the Confession of the Church and the teaching of the Scriptures. And if you believe in Heaven, you must accept hell, too, for the same Christ taught both.

A professor of theology at the University of Aarhus in Denmark has preached that one should not conceive of Heaven as a place where he will meet his loved ones again, and nine Danish bishops, in response to the reaction, have now ruled that Professor Lindhardt is a poor theologian, and the teachings are the result of his many theological misconceptions. But the nine bishops gave the opinion that he should be permitted to continue preaching in the Danish Evangelical Lutheran Church because the church must never become a "narrow" church, and because "a confession has no meaning if it is not free." A confession has no meaning if it is not honored and maintained, and it is in such a manner that the truth summarized in the great Lutheran confessions is undermined. Are men "free" in the church to preach doctrines in direct conflict with the Confession? This is the position that modernism, of course, champions.

In Norway the issues were clearly joined between Bishop Schjelderup and Professor Ole Hallesby. The first maintained that a religion of love does not include the idea of eternal torment.

The Bible is clear, however, on the subject. Jesus preached "hell," and asked the Pharisees how they could escape the damnation of hell. It was a place which he described "where the worm dieth not, and where the fire is not quenched," and yet He was the gift of God's love to redeem men from sin and deliver them from death and hell.

Bishop Elvin Berggrav, a president of the World Council of Churches, tried to resolve the difficulty by writing that Lutheranism does not require "a logically literal interpretation of historic confessions." He declared that Bishop Schjelderup had "set himself on the outer fringes of our church's fellowship" by "setting his own interpretation above the word of Scripture."

So Bishop Berggrav takes the position that he is still in the church and has the right to continue his ministry as a bishop in the church though not believing in hell. The Bishop attempts, of course, to compromise; but the compromise denies the demands of the Scripture and the clear teaching of the great Lutheran Confession. Thus, in these two instances, the Confession is undermined, and a great transition is taking place between the concept of the church as giving witness to Jesus Christ in its Confession, and the concept of the church which contains a wide variety of opinions and viewpoints, even in direct contradiction to the teaching of the Confession. Modernism is winning battles everywhere, and God's people need to take their stand unambiguously for the faith and the concept of the integrity of the great Confessions.

## 1954 Lenten Reading

### List Compiled by Ferre

*Roanoke (Va.) Times*, February 21, 1954, reports that the "Protestant Lenten Reading List" for 1954, which was available on March 1, was "compiled by Dr. Nels F. S. Ferre."

Dr. Ferre is under attack just now because of his clear and radical modernist and also Marxist views as set forth in his books, *The Son and the Umbrella*, and *Christianity and Society*.

In the latest issue of *Theology Today*, Dr. John A. Mackay, president of Princeton Theological Seminary and chairman of the Editorial Council of *Theology Today*, lists Dr. Ferre as a

## Oxnam Says . . .

(Continued from page 1)

industrialists, and alien-minded prelates who have never understood the free way of life. This address of Oxnam's came amidst increasing signs of stronger opposition to Bishop Oxnam's leadership and indications that larger groups of laymen within the Methodist Church are supporting the Circuit Riders, which organization is distributing many pieces of literature including photostats and reproductions.

members of the Editorial Council. Dr. Ferre has written that Jesus Christ could have been the son of a German soldier who was camped near where Mary lived.

## Oxnam

(Continued from page 1)

of the Inquisition are returning, as he denounced the committee headed by Senator Joseph R. McCarthy. He told his congregation that Senator McCarthy is a member of a church which has never disavowed the Inquisition and that makes a policy of censorship and insists on conformity.

Dr. McCracken asked his congregation not to forget this fact in considering Senator McCarthy's rise to power in the United States Senate.

Instead of high church leaders facing the facts, they are indulging in every kind of diversion possible. The Rt. Rev. Horace W. B. Dongera, Episcopal Bishop of New York, speaking in an Episcopal Church at Highland Falls, N. Y., February 28, declared concerning the reaction in the country to Congressional committees investigating communism: "A neo-Fascist pattern seems to be unfolding before our eyes, directed at the universities, the churches, and Civil service, the diplomats and the Army." The charge of neo-Fascism comes directly from the pages of the Communist *Daily Worker*. It is the exact line that this communist mouthpiece issues against the committees of the Congress exposing communism and the spirit of the country supporting these committees.

The speech of Oxnam certainly has not made him any friends, especially his reference to "Rip Van Winkle industrialists."

## Another Bible Balloon Project

(Continued from page 1)

indeed, and the encouragement given by the results of the first launching has led to the plans for the second.

It is estimated that one American dollar will send one balloon to Russia or to a satellite country. Christian people are invited to participate in this missionary effort. The original plans for the balloon project were made in the Regional Conference of the ICCO in Edinburgh, Scotland, in July, 1952.

The project is one which has commended itself to churches, Sunday school classes, and individuals. The question is: How many balloons will you send this year over the Iron Curtain? Will you make this a project for your class or group immediately? God has promised, "My word shall not return unto me void."

## Texas Church Repudiates

### General Council's Letter

At a regular meeting of the Session and Board of Deacons of the Matthews Memorial Presbyterian Church of Albany, Texas, the Rev. J. A. Owen, moderator, John F. Sedwick, clerk, November 4, 1953, the following resolution was passed by a unanimous vote:

WHEREAS, it is stated in the press that the General Council of the Presbyterian Church in the U.S.A. has sent a letter commenting on Russian-American relations to the 8,000 pastors of our denomination for the attention of the 2,500,000 members; and

WHEREAS, the letter, couched in words which might well have been composed within the Kremlin itself, by direct statement and innuendo is one of upbraiding toward the Russian government on the one hand, and of condemnation, on the other, of those officials of our own Government who are trying through lawful means to curtail active espionage and to safeguard our Constitutional Government, the only protector of our freedom of worship and of speech, from destruction by communist enemies both inside and outside our country; and

WHEREAS, for over three years the Russian government directed as unprovoked, brutal, and ruthless war against us and other peace-loving nations in which war thousands of American boys were put to death by means of unspeakable tortures; and the Russian government, together with its millions of communist serfs throughout the world, has proven by its deeds to be the most dangerous, malicious, and formidable enemy the churches of all Christians have ever faced and even now threatens to exterminate the Church;

Therefore be it resolved, that we wholeheartedly and unequivocally repudiate this act of the General Council under the leadership of Dr. John A. Mackay, moderator, and Dr. Eugene Carson Blake, stated clerk;

And be it further resolved, that we urge all other churches of our denomination to help defend against the common enemy by taking the same action;

And be it further resolved, that copies of this resolution be sent to the President of the United States, the Secretary of State, our U.S. Senators and representatives, the moderator and stated clerk, and the press.

## Question of Ambassador

### To Vatican Raised Again

Under Secretary of State General Walter Dillell Smith, declared before the House Appropriations Committee, January 25, that he personally favored some kind of formal relations with Vatican City. He said it would be an advantage to the United States Government. "I personally would like to see relations renewed," he said.

The recommendation of former President Truman of a full ambassador to the Vatican was dropped in 1952 when strong opposition both politically and from religious groups was evidenced in the country.

Dr. Kenneth R. Kinney, president of the American Council of Christian Churches, immediately filed objections with the State Department and the House Appropriations Subcommittee.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.

—George Mueller.



## The Fight for the Faith Is On

It seems clear that the leaders of the World Council of Churches are very sure that the communist delegates from Iron Curtain countries will be admitted to the United States to attend the Evanston Assembly. They appear to be very confident; and with the Secretary of State, John Foster Dulles, one of their leaders through the years, now the one individual who must make the recommendation to the Attorney General for the admission of these communist agents, we feel that the time has come to proceed with plans, as though they were coming.

The American Council of Christian Churches, meeting in Los Angeles in the fall of 1953, called for Faith and Freedom Rallies across the country, and the Council meeting in Johnson City this spring requested that the issue of Dr. Elton Trueblood, the new Chief of Religious Policy of the U. S. Information Agency, also be added to the issues for such rallies.

This means: Communist agents are to be admitted to this country to carry on the most subtle and direct communist propaganda through the churches. We therefore make the following suggestions:

1. Every clergyman in the country who rejoices in his freedom and knows what communism is and how it is using the churches should inform his people of the issues involved. Sermons should be preached on the subject. Pastors should present the picture as it is. There are many people in the country who cannot possibly believe that communism can be in the churches, yet, Professor Josef Hromadka, the No. 1 World Council personality, according to the Methodist *Christian Advocate* of May 13, is a communist agent and will present and represent the communist interests on the platform of the World Council of Churches. This whole development presents to Bible-believing pastors the finest opportunity to explain what modernism and communism have done in the churches. Let every preacher grasp this occasion to strengthen his own ministry and to alert the country.

2. Let the Bible-believing pastors in every community, even though there be only one or two, arrange for a Faith and Freedom Rally at which the issue will be the admission to the United States of communist agents, the delegates from the Iron Curtain countries. Resolutions should be adopted at such meetings and given to the press. A local pastor or some leader of the American Council of Christian Churches from an adjacent state or nearby can be asked to speak. Public rallies of this kind can be reported in both the news and radio.

3. Radio Gospel preachers should inform their audiences about the coming of the communist clergy, who they are, why they ought not to be admitted, and of the stand of the American Legion and of the American Council of Christian Churches, and call upon the Government not to admit these communists to the country to represent Russia.

4. Individuals should take it upon themselves to write letters to "The Voice of the People," or to the public forums in the press. Already a number are doing this. It is having far-reaching influence. It is through such channels as these and over radio broadcasts that the members of the churches in the World Council of Churches can be alerted effectively. This is what happened in the struggle over the new Bible, the Revised Standard Version. Pastors in favor of the Bible and the evangelical movement sought to guard their people from such outside influences, but in a land of freedom these influences found their way to the attention of the people.

5. The *Christian Beacon* will publish several suggested advertisements to be inserted in the public press. These ads can be of various sizes, but they will give facts, documentation, and set the issues clearly before the public. Sunday school classes or individual laymen can provide the money to pay for these ads to get the story before a local community. It should be done in every community. Communism is on the march. It is using the church for the destruction of the church. It has no place in a church of Christ. Our country is spending millions to help stop it, and our boys are preparing to fight it. The larger issues of the communist world struggle and the use which communism is making of the churches in its own Iron Curtain countries need to be fully revealed to the American people.

6. Demonstrations and protests need to be made in places where these Iron Curtain delegates are when they come to this country. On their arrival on ships or planes and when they enter the country they need to be met in community after community by God-fearing preachers, patriotic Americans, loyal citizens with demonstrations against their communism and against the whole Russian program. Christians by the millions thousands have been slaughtered, Bible-believing pastors have been killed and shot by the scores; and these communist agents, when they reach the United States and travel to Evanston, should be aware of a people in this country who are ready and willing to fight communism to the death. The church of Christ has the greatest cause at stake and the most to lose.

We list just a few of the suggested posters and banners which may be used.

**MARX IS NOT CHRIST.**  
It is a general communist bid, as Dr. Elton Trueblood expressed it, that Marx was a Johnny-come-lately, that Christ expressed the Marxian principles as they are found in the New Testament. This is a slander upon the Bible, and defames the name of Christ.

**KEEP COMMUNISTS OUT OF THE U.S.A.**  
This is exactly the purpose and intent of the McCarran-Walter Immigration Act. The admission of these men to carry on their

(Continued on page 8)



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## OXNAM'S NEW BOOK

BY CARL MCINTIRE

Review of book by Bishop G. Bromley Oxnam, *I Protest—My Experience with the House Committees on Un-American Activities*. Published by Harper & Brothers, New York, \$2.50.

Bishop G. Bromley Oxnam, of the Methodist Church and president of the World Council of Churches for the Western Hemisphere, has clearly emerged as the leading ecclesiastical spokesman in the attack upon Congressional Committees investigating communism.

*I Protest*, his latest book, presents the spirit and case of Oxnam against the Committee on Un-American Activities and other Congressional committees investigating communism. Oxnam would have been infinitely better off if he had never written this book. In the strongest terms, pulsating with emotion, Oxnam presents in so many words the case of the communist *Daily Worker* against the Committees. It is just that! It is brilliantly done. The Bishop explains that, following his hearing before the Committee on July 21, he went home and was unable to sleep. He went out into the night, and it seems to us that what he has written in this book is actually a post mortem. He says here what he would have liked to have gotten across, but apparently did not feel that he had, in the hearing itself. The Bishop uses a setting of his own making and draws on his own personal experience through the years to give the book color and personal appeal.

There are three main subjects running through the book. First, he attacks the Committee relentlessly. Second, he defends, explains, justifies, and praises himself. Third, he attacks the American Council of Christian Churches, and places a large share of the blame for the Committee's investigations upon the American Council leaders. His words are most uncomplimentary and reveal a spirit toward dissent or minority groups that is foreign to the United States.

Bishop Oxnam wants completely to discredit the committees, particularly the Un-American Activities Committee. He recognizes that others have joined under his leadership in this appeal because "strong statements have been issued by the Presbyterian Church and by the bishops of the Protestant Episcopal Church as well as the Council of Bishops of the Methodist Church." All this is a part of a trend, he explains, which he hopes will "mark a turn in our national life and that the un-American practices of some of these investigators will be brought to an end." The Un-American Activities Committee is, according to Bishop Oxnam, an un-American committee and activity in itself.

One reads the 186-page book in vain for any word of commendation of the Committee. Instead, he says he was "lured by procedures designed to discredit" (p. 23). When he was sworn in he explained that he "felt for a moment like an accused at a criminal trial." The Committee, he declared, was not interested in facts but in saving its face. We doubt if ever in American history has any church leader launched such a vicious and sustained attack upon any Government committee.

Congressman Gordon H. Scherer is quoted by Bishop Oxnam as having said in an open letter to the *Cincinnati Enquirer* after the hearing that he had personally opposed Oxnam's appearance because "I knew that the Bishop's demand for this hearing was for the purpose of obtaining a forum to attack us, and not, as he claimed, to correct alleged misinformation about him in the file." Oxnam then declares, "This untruthful statement as to my motives . . . is typical of similar statements made by other members of the Committee" (p. 12). But Oxnam's present book presents the specifications supporting Congressman Scherer's statement. In fact, Oxnam explains, "During the recess I wondered how I could call attention to the studies of the Committee that had been made by competent scholars." These studies discredited and attacked the Committee. He explained, therefore, that he actually tried to think up ways whereby he could get such information before the country while he had the forum before the Committee.

It is clear that Oxnam is unwilling to let the official record of the hearing speak for itself with all the documentation which he asked to be admitted to the record following the hearing, and all of which is now printed in the official publication of the United States Government. It is not sufficient or adequate for him to defend his cause or his case. The book in effect is a confession on the part of Oxnam that he did not properly represent himself, and so he launches this sustained attack on the Committee.

There are no chapters to the book. It appears more like a brief with nine charges and Oxnam's explanation following.

Charge I is "the privilege of immunity by broadcasting a falsehood from the House of Representatives." He claims that he was defamed on the floor of the House by members of the Committee. But this immunity is given to all in Congress under our Constitution!

Protest II is that the rules of the Committee are "in effect the rule of men and not the rule of law." This again affects all Congressional committees! He then alleges that the procedures "cease to be investigation and become inquisition and intimidation." But he offers no proof and justifies what he calls "the Un-American practices of the Committee," claiming that the Committee had released a statement concerning him "couched in the style of the 'Wanted' announcements."

He claims, third, that the research staff is incompetent. He maintains—and this we think goes to the very heart of his charge against the Committee—that the Committee releases "unverified and unevaluated material from the so-called files," and he recognizes

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## 1000 LAUNCHES SECOND

### BIBLE BALLOON ACTION

"Bible balloons" were sent over the Iron Curtain on Friday, May 7, from Bavaria. The first contingent included several thousands. They were launched by the International Council of Christian Churches.

Dr. Billy James Hargis, Tulsa, Okla., and the Rev. Ernst Schmidt, Nürnberg pastor, were in charge of the operations. About 50 refugees from the former German section of Czechoslovakia and Silesia, which are now a part of Poland, assisted in the floating of the Bible-carrying balloons. These refugees live in Michelstorf, a settlement for refugees.

The city officials of Cham cooperated with the launching, and the launching site used was the Cham Sporting Area.

The first balloon was sent up at 8:30 a.m. However, the project was halted for three hours by rain. At 11:30 the balloons were launched and were carried by strong prevailing northwest winds into countries deep behind the Iron Curtain. The balloons ascended to 10,000 feet before they began the trip to the intended nations. Desired distance was determined by the amount of gas injected.

Weather conditions were fortuitous in that a blanket of clouds above and below the prevailing air current shielded these balloons bearing messages of love to oppressed souls under the tyranny of communism from prying eyes which on a former occasion had spied them out and shot them down.

At two o'clock the project was completed, and the little band of refugees offered fervent prayers that these balloons might reach their loved ones and reassure them of the love and friendship of all the Christians of the free world.

The second launching of the 1954 project of the Council was scheduled to take place in Munich on the test grounds of Dreier-Haus, a balloon factory where facilities will be available to handle such a large operation. The Munich firm has equipment that can accurately determine the flight distance. The second

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## Bible Presbyterians to Hold Seventeenth Synod

The 17th General Synod of the Bible Presbyterian Church will be held June 3 to 8 in the Bible Presbyterian Church of Greenville, S. C., the Rev. Flournoy Shepperson, Sr., pastor. All meetings will be held in the church, and the delegates will be housed in Bob Jones University dormitories as guests of the University.

The opening session of the Synod begins at two o'clock Thursday afternoon. The address will be given by the moderator of the 16th Synod, the Rev. William A. Mahlow, and will be followed by the observance of the Lord's supper.

The Women's Synodical Society will meet all day Saturday.

## U.S.A. Churches in WCC

The following are denominations of the National Council of the Churches of Christ in the U.S.A., also in the World Council of Churches:

African Methodist Episcopal Church	National Baptist Convention of U.S.A.
African Methodist Episcopal Zion Church	United Methodist Church of America
American Baptist Convention	Presbyterian Church in the U.S.A.
American Evangelical Lutheran Church	Protestant Episcopal Church in the U.S.A.
Assemblies of God	Reformed Church in America
Church of the Brethren	Belgian Society of Friends of Philadelphia and Wilkes-Barre
Christian Methodist Episcopal Church	Romanian Orthodox Church of America
Disciples of Christ, International Convention	Rumanian Orthodox Church in North America
Evangelical and Reformed Church	Second Day Baptist General Conference
Evangelical United Brethren Church	Synod of the Evangelical Church of North America
Evangelical Unity of North America	United Methodist Church of America
Evangelical United Brethren Church	United Lutheran Church in America
Five Year Ministry of Friends in America	United Presbyterian Church of North America
General Council of Congregational Christian Churches	
Greek Orthodox Church in America	
The Methodist Church in America	

## The International Council of Christian Churches—Its Challenge

BY MRS. CARL MCGINTIRE

ADDRESS GIVEN AT MEETING OF PHILADELPHIA AREA PRESBYTERIAL SOCIETY OF THE BIBLE PRESBYTERIAN CHURCH, HELD AT FAITH THEOLOGICAL SEMINARY, APRIL 10, 1954

I surely appreciate the opportunity to speak to you this morning about the work of the International Council of Christian Churches. The International Council is certainly a timely subject, with the Third Plenary Congress coming to this very campus in less than four short months.

A month ago I was the special speaker for the Women's Missionary Society of the Bible Presbyterian Church of Collingswood, my subject being "The International Council of Christian Churches." I was happy to be put in the class of a missionary, even if it was only for an evening. Although we as ministers' wives perform exactly the same duties here at home as our missionaries do abroad, we never acquire quite the same halo.

The ICCC is a missionary organization. If some group doesn't do something and that right quickly, there will not be any lands open to which our sound missionaries can go. At the moment the ICCC is the only force on the horizon which is challenging the ruthless strategy of the World Council of Churches.

I am extremely happy to speak to this Philadelphia Presbytery. Our Bible Presbyterian Church should be the best informed, the most missionary-minded, the most consecrated, and the most on fire for the Lord of any denomination anywhere. May we never forget our origin! May we never subside into being just another little fundamental church! May we never rear a generation that knows not Joseph! We were born out of a missionary issue. Many of our men were deposed because they would not resign from a mission board that was sending out sound missionaries. Many of you left beautiful churches, worshiped in homes, stores, and Masonic halls. Some of our number are still doing that very thing.

But the Lord has not forsaken us. In fact, He has been very good to us. He has given us in the last 16 years Bible conferences, homes for the aged, homes for alcoholics, children's work, Sunday school lessons, national missions work, a newspaper, colleges, a seminary. The summary grew from the wings of these men meeting under a tree to this spacious building and campus. Then the American Council of Christian Churches with its splendid Chaplains and Radio Commissions came into being, and finally the International Council of Christian Churches.

As Bible Presbyterians we can be justly proud that our men and our missionaries have taken the lead in the two last named organizations. Always, in the circles in which I have moved, the Lord has been given the praise and the glory for what He has done. Yes, we should be a very well informed group. I feel as if our vision of what the Lord has done in this twentieth century should be wide-as-the-ocean; deep-as-the-sea; and high-as-the-Heaven above.

I shall deal with my subject, "The International Council—Its Challenge," under three headings: The Need for the ICCC in the Christian World; What the ICCC Has Done to Meet This Need; and How You Can Help the ICCC in General and the Third Plenary Congress in Particular.

### 1. THE NEED

In debate the two teams always agree on a definition of terms. This morning I should like to hope that we could agree that the apostasy has captured the major denominations, Christian schools, seminaries, and mission agencies, not only in America but also all over the world. We hardly have time to present much evidence along that line. However, suppose we consider the so-called Christian schools for a moment. (I should like to state here that I am using in this talk this morning illustrations which I personally know to be true.) Now, back to the schools.

In Cairo, Egypt, for instance, there is a large United Presbyterian school which really brought the issue to a head and caused Dr. W. O. H. Gorman to leave the United Presbyterian Church. We talked with graduates of that school. I am thinking of one graduate, an airport official, who said the Bible was taught there simply as great literature. In India, the Rev. Frank Fiol, a missionary of the Independent Board for Presbyterian Foreign Missions, was asked to teach in a mission school but was told he could not preach Christ as the only Saviour for dying men, because it would offend the Hindus and Mohammedan students and they might quit coming! In Singapore, the big Methodist school preaches a social gospel and has taken out of its hymnal all references to the blood of Christ. Dr. J. Gordon Holdcroft sat by a Persian senator on one of our plane rides. "The Presbyterian missionaries have done much good," said the senator. "Where there many churches?" asked Dr. Holdcroft. "No, but the schools and hospitals helped to make better citizens. The missionaries did not try to Christianize the nationals." What a pity! In the Philippines, parents came pleading to us to start a Christian Presby. college because they did not want their young people subjected to the teachings they were getting in Sullivan Institute.

I could continue indefinitely, giving you examples of modernism in the schools. I could marshal other evidences of unbelief, but I feel I would really be carrying coals to Newcastle—and Newcastle has plenty of coal; it is England's great mining town. (We passed through it by train once going from London to Edinburgh. Each house has five or six chimneys, one for every fireplace.)

What I should like to do here is to go a step further and show the need for the International Council of Christian Churches by pointing out that this modernism is not

promoted simply by isolated, unbelonging missionaries here and there but rather that there is a master plan to take over and control the religious thinking of the Protestant world. There is a plan in the minds of their leaders for a superchurch! This design has emanated from the American leaders—Dr. G. Bromley Oxnam for the Methodists, Dr. John A. Mackay for the Presbyterians, and others. As early as 1910, John R. Mott, the founder of the International Missionary Council, led in the formation of the Edinburgh Conference which called the Roman Catholic Church a sister Christian Communion.

Then, ten years prior to 1948, the leaders of the National Council of Churches (formerly the Federal Council) were planning the World Council of Churches which was formed in Amsterdam and which they claim represents nine out of every ten Protestants on the face of the earth. This World Council's doctrinal statement that "Jesus Christ is God and Saviour leaves a loophole for the Christian Scientist, the modernist, the Greek Orthodox, etc., to join. When I went with Mr. McIntire to the rally against the new Bible in Denver, in December, 1952, I had an opportunity to attend some of the meetings of the National Council of the Churches of Christ in the U.S.A. which was in session there. (The National Council was itself a merger in 1950 of the old Federal Council and other similar organizations.) For two afternoons I attended the National Council's meetings and was present when the Greek Orthodox Church was voted in unanimously. There was not one dissenting vote among the so-called Protestants. Yet, the Greek Orthodox Church has all the superstitions of the Roman Catholic Church, except that their priests are allowed to marry and they do not accept the infallibility of the Pope.

While I am mentioning the National Council, I should like to tell you of a devotional service I heard with my own ears. Mrs. Norman Vincent Peale, the wife of the pastor of the Marble Collegiate Church of New York City and apparently one of the leaders, for she was on the platform both afternoons, read a Scripture portion from the new Bible, the Revised Standard Version. I do not remember the Scripture, but that is unimportant, for she did not refer to it any way in her talk. She said that when she was getting ready to come to Denver, her little ten-year-old daughter wanted to know where she was going. Mrs. Peale told her to Denver where many people were gathering to think about Jesus. The child thought that was important enough to let her mother go. "Yes," Mrs. Peale said, "it is important to come to Jesus in a quiet time every day." (I'm a meany, I thought, I've misjudged her; they do have devotions.) She said the most precious time in their home were the thirty minutes when the three of them, her husband, her little girl, and she came together in the late afternoon around the television to watch Roy Rogers and his white horse, Trigger. Also, she said a blessed time came in their lives when they had attended one of Roy Rogers' shows in Madison Square Garden. At the conclusion of the act, the auditorium was in darkness, except for the spotlights focused on Rogers and the white horse, Trigger. Then a moment of silent prayer was held.

If you want my opinion, liberalism has really a grip on the National Council, the body supposed to represent 31 million Protestants in America, when they will feature a devotional program like that!

One does not have to be too intelligent to see that in our country the union program is going on at a rapid pace. In 1938 the large Methodist denominations united. In 1948 the large Episcopalian denominations united. In 1948 to the Methodist General Conference, which had assembled in Boston from all over the world, set forth the plan for the one-world church; that is, the various Protestant bodies were to unite and then join with the Roman Catholics. Now, this year, the goal of the leaders of the three largest Presbyterian denominations—Presbyterian Church in the U.S.A., in the U.S., and the United Presbyterian Church—is that they should unite. Last fall, the Rev. and Mrs. Clarence Laman, my daughter Celeste, Mr. McIntire, and I attended a meeting in Princeton, N. J., in which the moderators of these three denominations each told why they should unite and what each denomination would contribute to such a union. I heard Dr. John A. Mackay, the moderator of the Northern Presbyterian Church, boast of the fact that his church would contribute its leadership in the ecumenical movement, its running ahead in the social gospel. If you would like to hear an example of his liberalism, his neo-orthodoxy, listen to this. He said it was not a person's belief in a creed that made him a Christian, but rather his life, the way he acted. If that were true, a Buddhist would make a very good Christian. Mackay's statement makes about as much sense as a sign I saw in Scotland, which would be the average American. The sign read, "If you want to be right, keep left."

It is easy to see the scheme. All the Methodists unite, all the Presbyterians unite, and the National Council swallows up all the smaller councils. Nine out of every ten Protestants over the world unite in a World Council of Churches. They make overtures to the Roman Catholic Church and call her a sister Christian communion, and we have, before we know it, a one-world church.

If a dog runs off after a rabbit, he not only chases the rabbit, but bites any other dog that interferes. The World Council not only pursues its goal, but tries to stifle any other form of Protestantism, particularly really evangelical Protestantism. Here again is where the need for the ICCC is seen most clearly.

The World Council is putting across its program by organized national councils in practically every nation. In Edinburgh, Scotland, for instance, Dr. G. N. M.

Collins, in stressing the need for fundamentalists to organize, gave two examples of the way their national council operated. On Princes Street across from the stores in the valley, there is a garden and a pavilion where programs are held. Secular band programs on Sundays began to be featured—the "Tartans," they called it. It was decidedly desecrating to the Lord's Day. Dr. Collins telephoned the authorities about it and was told that the Protestant National Council said it was quite all right. At the time of the British exhibition, the exhibition was held open on Sundays. This time Dr. Collins went to see some of the authorities and was told that the British Council of Churches had been consulted and had given its approval.

Speaking of Europe makes me think of the Manchester Guardian's article which mentioned that a World Council representative from the U.S.A. had gone to England to confound the press that they would have just the right slant on the Evanston meeting. If they will do that for England, one is reasonably sure that the same thing is being done in other portions of the world.

Let us drop down to Indonesia. I shall never forget Pastor Fow, the Chinese gentleman who had been saved from Buddhism. He said to us over and over again, "Mr. McIntire, why didn't you come sooner?" This was in 1950. Even then most of the churches had joined the World Council of Churches before they knew what they were doing. We were told the same sad story in Australia and New Zealand; in fact, everywhere.

Some years ago the Philippines were divided between the Baptists, the Methodists, the Presbyterians, etc. This was called "comity." These groups actually try to keep out sound missionaries. You may remember Mr. McIntire's telling of the Presbyterian, U.S.A., missionaries deliberately calling up pastors urging them not to let Mr. McIntire speak in their churches and also trying to stop people from attending the meeting; but, of course, that sort of procedure was overruled by the Lord and the church was full. We were told in the Philippines, too, that Church World Service relief for the war victims was withheld if the people did not join the World Council.

At the Landour Conference in India this past summer missionaries stood up publicly and said they had been forced to compromise to get their missionaries in. One missionary, knowing he had done wrong, said he had been "stewing in his own juice." Some missionaries of the General Association of Regular Baptist Churches were refused entrance last summer, and this fall one of our own Independent Board for Presbyterian Foreign Missions' missionaries was refused unless the Board would accept the World Council's accrediting agency. The Rev. Richard B. Stron was refused a re-entry visa if he left India to go to the Karuwan Conference of the Far Eastern Council of Christian Churches. The official had checked the World Council's list to see if the Independent Board was on the list. Missionaries are afraid to come home for fear they will not be permitted to return.

In Tokyo, Japan, the WCC has promoted the founding of the supposedly Christian University. Chief among the teachers is Emil Brunner, the outstanding neo-orthodox theologian of his day. On the faculty there are others just like him, and yet, the school is held up as a Christian school to the underserving Japanese.

This last year the Methodists sent a man to Chile to tell the people about our conference which was held in Santiago in January. Also, throughout South America they have circulated the book, *Apocalypse of Discard*, by Ralph L. Roy, the book being filled with libelous statements about leaders of the American Council of Christian Churches.

I could continue indefinitely telling of the need for the ICCC to do something about keeping mission doors open. Our men in the American Council saw this need. They felt as the Rev. Kenneth MacRae, that masterful Scotchman, pastor of the Free Church at Stormoway, Scotland, phrased it in his address to the Edinburgh Conference in 1952. I quote, "The fundamentalist forces have been fighting a rear-guard action long enough." Yes, our men realized, if something were not done soon, there would be no holds open where the Gospel could be carried to the uttermost parts of the earth as our Lord commanded.

So in October, 1947, the American Council sent forth a call for the formation of an International Council of Christian Churches in Amsterdam, Holland, in August, 1948. Our men felt that if the issue was joined, it might as well be joined effectively, which was exactly when the enemy was holding forth. You remember, when the Prophet Amos desired to prophesy to Israel, he went straight to Bethel. You also remember how Amariah, the priest, told with Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel; for it is the king's chapel and it is the king's court" (Amos 7:12, 13).

### II. WHAT HAS THE ICCC DONE TO MEET THIS NEED?

My second point is, What has the ICCC done to meet this need in the Christian world today? I am loath to itemize everything the ICCC has done. "I stand amazed in the presence of Jesus the Nazarene." I stand amazed at what that same Jesus has done—"exceeding abundantly above all that we ask or think." I remember that before the Amsterdam Congress someone asked Mr.

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# The Authority of Jesus Christ

BY THE REV. SAMUEL MARSHALL

*"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7:28, 29).*

The people who listened to Jesus had no difficulty recognizing a great difference between his teaching and that of their own religious leaders. He taught them as one having authority, and not as the scribes.

Men derive their authority from various sources. Some, like the scribes and Pharisees, have the backing of a powerful ecclesiastical organization. In our day there are those who, as leaders in the National and World Councils of Churches, claim to speak for all Protestants, just as the Pope claims to speak with authority for all Roman Catholics. Others have their claims to speak with authority supported by a powerful political machine, or a military force, or extensive financial interests. The Jesus' claims were based on none of these things. And yet He could say, "All authority is given unto me in heaven and in earth."

This authority was manifested in both the content of His teaching and the manner in which He delivered it. Once the Jewish authorities sent officers to arrest Jesus. They listened to Him but did not lay a hand upon Him. When they returned without Him they were asked, "Why have ye not taken him?" Their reply was, "Never man spake like this man."

But Jesus' authority consisted not merely in words but also in deeds. It is one thing to make great claims for oneself; it is quite another thing to back up those claims by actual deeds. In Vatican City there is one who claims to be the vicar of Christ. But what has he ever done to support his claim? Jesus demonstrated His authority in every realm, whether physical or spiritual. He never made a claim for Himself that He was not able to prove by His works. From time to time His authority was questioned by His enemies, but they could not deny the facts that were obvious to all.

Consider His authority in commanding the natural elements. At the close of a busy day He and His disciples got into a boat to cross the Sea of Galilee. Jesus, being weary, fell asleep. While He was sleeping a storm arose which threatened to sink their craft. In their fright the disciples awakened Jesus and rebuked Him for seeming to have so little concern for their safety. Jesus in turn rebuked them for having so little faith in Him. Then to prove to them that He was always in control He commanded the winds and the waves to be quiet, and they obeyed Him. In their astonishment the disciples cried out, "What manner of man is this that even the winds and the waves obey Him?"

Next, consider His authority exercised on behalf of those who were afflicted with the various ills of the human body. He had unlimited power over disease; not one form only, but he healed all manner of disease. Medical science has made wonderful progress and accomplished some marvelous cures in the treatment of disease. But there is a vast difference between their work and that of Jesus. In the case of medical science results are obtained by discovering certain laws and obeying them. Men are the servants of these laws in that they do what the laws tell them to do. But Jesus demonstrated that He was the master of these laws, for He commanded them and they obeyed Him.

Now we pass on to another realm, which to man seems much more difficult. It is the sphere of death. While man has had some success in the treatment of disease, he has been an absolute failure in bringing dead men back to life. Jesus claimed to be the life, the very source of life. That was a tremendous claim. Could He prove it?

We mention four occasions when he furnished proof sufficient to convince the most extreme skeptic.

First, there was the raising of the daughter of Jairus. She had just died, but the relatives and friends were convinced that she was dead. When Jesus said that she was sleeping, they laughed Him to scorn. Jesus, of course, knew that she was dead, but perhaps He said what He did for the purpose of getting the people to express their conviction that she was dead. He then spoke the word that restored her to life. The fact that she had been dead just a short time might have provided the skeptics with an opportunity to question the fact of her death.

But another occasion leaves no room for doubt. The son of the widow of Nain had died and was being carried to his grave. Jesus met the procession and halted it. Seeing the woman in tears, He had compassion on her, and said unto her, "Weep not." Then, touching the bier, He said, "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak. And Jesus delivered the young man into the embrace of his grateful mother. After that who could question the authority of Jesus in this realm?

And yet Jesus provides more evidence in the raising of Lazarus after he had been dead for four days. Today men are in possession of devices capable of destroying millions of lives in a moment of time, but all the science in the world cannot give life to one corpse. To His enemies who were intent on destroying Him Jesus said, "Destroy this temple and in three days I will raise it up again." Could He fulfill such a claim? The established fact of His glorious resurrection is the answer. And because He is the resurrection and the life the time will come when all that are in their graves will hear His voice of authority and will come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation.

But how about Jesus' authority in the realm of evil spirits? Are they not under the control of Satan? Yes, but Satan's authority is secondary to God's, for he cannot do anything without God's permission, and Christ is God.

Let us consider the case of the maniac of Gadara. This man was possessed by a legion of evil spirits. They made him a terror to the community, and all efforts to bind him had failed. But what happens when Jesus appears upon the scene? These evil spirits recognize His authority and cry out in fear. They ask Jesus to permit them to remain in the country and He permits them to enter a herd of swine.

On other occasions men marveled that unclean spirits were subject unto him.

But, perhaps, the question of greatest importance to man is: What authority does Jesus have in dealing with the matter of man's sin? Man, under the dominion of sin, is a creature without hope, facing an eternity of inextinguishable misery. Who has the authority and the power to deliver him? Let us consider the claims of Jesus regarding this matter.

Once, when a palsied man was brought to Jesus for healing, Jesus, seemingly, ignoring the man's physical need, said to him, "Man, thy sins are forgiven thee." At once the enemies of Jesus accused Him of blasphemy, contending that only God can forgive sins. They could not see that the man's sins were forgiven, so Jesus gave them proof in the form of something that they could see. He said to them, "That ye may know that the Son of man hath authority on earth to forgive sins, I say to the sick of the palsy, Rise up and walk." And the man did so. Thus Jesus claimed to have authority to forgive sins.

But God says, "The wages of sin is death." Now God is no liar. If He says death is the penalty, then God cannot change it without contradicting Himself. On what ground then can Christ forgive sin? On the ground that He Himself became man's substitute and paid in full that penalty. This is not the authority of a tyrant, but of a loving Saviour who invites sinners to come to him to be forgiven and receive eternal life.

To those who are lost in sin He says, "Come and receive," but to those who have received He says, "Go and serve." Accompanying His claim that He has all authority in Heaven and in earth is His great commission, "Go ye into all the world and preach the gospel." Many take this command very lightly and do very little or nothing to carry it out. To such Jesus says, "Why call ye me Lord, and do not the things which I command you?"

Surely He who purchased us with His own precious blood has a right to command us, and since we are not our own but are bought with such a price, it behooves us to endeavor to please Him by keeping His commandments. And we have the blessed assurance that this old world, which has been and is now under the dominion of Satan and wicked men, will some day be under the righteous rule of God's Anointed One, for He shall put down all rule and authority and power.

Today men's hearts are failing them for fear of the things that are coming upon the earth. There are wars and rumors of wars. The destruction that can be wrought by our modern weapons of war is too horrible to contemplate.

When shall there be peace and security? Only when the government shall rest upon the shoulder of the Prince of Peace. His rule shall be with a rod of iron, but it shall be a righteous rule. All will be in subjection to that rule, willingly or unwillingly, for every knee shall bow and every tongue shall confess that Jesus Christ is Lord. But real peace and real freedom are to be found now by confessing Jesus Christ as Lord and Saviour of our life and granting Him His right to exercise all His authority upon the throne of our hearts.

## TV Program of ACCC to Be Shown Across Country in May and June

The Radio and Recording Commission of the American Council of Christian Churches announces that its TV program, "Frontiers of Faith," will be broadcast on May 30, June 6, June 13, and June 20.

The following stations are carrying it on May 30:

WNBT New York  
WWLP Springfield  
WKTV Utica  
WHAM Rochester  
WEEU Reading  
WJAC Johnstown  
WBRE Wilkes-Barre  
WTPA Harrisburg  
WFMJ Youngstown  
WSPD Toledo  
WSBT South Bend  
WHIZ Zanesville  
WKJK Fort Wayne  
WTRF Wheeling  
WAVE Louisville  
WLBZ Jackson  
WTRN Meridian  
WBRC Birmingham  
WTVB Rockford  
WOC Davenport  
WOI Ames  
KOA Denver  
KDYL Salt Lake City  
WISM Nashville  
WHPH Jacksonville  
WDEL Wilmington  
WNBW Washington  
WTVR Richmond

WVEC Hampton-Norfolk  
WSLS Roanoke  
WSIS Winston-Salem  
WFBC Greenville  
WBTV Charlotte  
WIS Columbia, S.C.  
WFTL Fort Lauderdale  
WNBO Chicago  
WEEK Peoria  
WICS Springfield, Ill.  
WMCT Memphis  
WOW Omaha  
KEDD Wichita  
KOTV Tulsa  
WKY Oklahoma City  
WQAI San Antonio  
KTYL Mesa-Phoenix  
KNBH Los Angeles

The following stations are carrying this program on June 6:

WJAR Providence  
KPRC Houston  
KVOA Tucson  
WLDW Dayton  
WWJ Detroit  
WNHC New Haven  
WKZO Kalamazoo  
WSAZ Huntington  
KCJB Minot  
WLWC Columbus  
KSD St. Louis

The following stations on June 13:

WRGB Schenectady  
WRZ Boston  
KMF Fresno

## KOMO Seattle KONA Honolulu WLWT Cincinnati WNEW Saginaw WSB Atlanta KSTP St. Paul KRON San Francisco WFTZ Philadelphia WDTN Pittsburgh KFP Spokane

The following on June 20:

WCSH Portland  
KREO Colorado  
WDAY Fargo  
WDSU New Orleans

## Investigations Approved By Upper Midwest Bible Presbyterian Ministers

The Presbytery of the Upper Midwest of the Bible Presbyterian Church convened at Merrill, Wis., on April 27, adopted the following resolution:

"WHEREAS, some ecclesiastical groups assail the investigation of duly constituted Congressional Committees into the activities of possible economic subversives;

"AND WHEREAS, the false impression is implied that all church groups are opposed to such Congressional Committees as that which Senator McCarthy heads;

"AND WHEREAS, we believe that Senator McCarthy's Committee has focused public attention upon these dangers which threaten the existence of our American form of government and would, we believe, supplant our present laws which guarantee our freedom;

"AND WHEREAS, the laws of our land protect the innocent and therefore only the guilty need fear their investigations;

"Therefore, be it resolved that the Senate Sub-committee and the present House Un-American Activities Committee be commended for bringing these matters to public attention."

About 30 ministers from six states—Illinois, Iowa, Nebraska, Minnesota, Missouri, and Wisconsin attended the meeting. The moderator is the Rev. Robert I. Hatch of Kansas City, Mo., and the stated clerk is the Rev. Earl Johnson of Woden, Iowa.

## Graham Bible Institute Personnel Minister to New Bible Presbyterians

Two new Bible Presbyterian churches have been organized recently near Bristol, Tenn.-Va., as a result of home mission work on the part of members of the

faculty and student body of the Graham Bible Institute and Bible College.

One, the Ryder Bible Presbyterian Church, is near Hickory Tree, Tenn., about 12 miles southeast of Bristol. A commission of Kentucky-Tennessee Presbyterians met at the church Saturday, May 15, to receive the church and install Dr. P. P. Phillips (president of the Bible Institute) as moderator of the Session. Mr. Lester Sharps, a ministerial student at Graham Bible Institute, is student pastor of the church.

The other new church is the Union Hope Bible Presbyterian Church, located between Bristol and Gate City, Va. This church was organized April 24, and has applied to Kentucky-Tennessee Presbyterians for membership in that body. This church is being "passed" by Mr. Hal C. Smith, a student at the Bible Institute and a candidate for the Bible Presbyterian ministry under care of Kentucky-Tennessee Presbyterians.

Further mission work is being carried on in the Rice Terrace section of Bristol by another Graham Bible Institute student, Mr. George H. Henderson, who is also an elder in the Alvarado Bible Presbyterian Church and a candidate for the ministry under care of Kentucky-Tennessee Presbyterians.

## CHRISTIAN BEACON

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CARL MONTRE, D.D., LATO. Editor-in-Chief

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THURSDAY, MAY 20, 1954

## Union versus Faith

Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York City, is pressing on toward the fulfillment of his dream of theological education for an universal church. A half million dollars has been granted by the Rockefeller Foundation to Dr. Van Dusen, as reported by the Associated Press in a lengthy story by George Carroll, for the establishment of a "general staff school." This program will bring to Union Seminary from all sections of the world the finest of the young leadership to be oriented into the ecumenical theology and propaganda.

In the *Christian Century*, for April 30, 1952, Dr. Van Dusen discussed his plan of education for the universal church which, he said, would "train ministers for the one universal church of Christ."

This development at Union Theological Seminary should be a challenge to every Bible-believing seminary in the country. We wish that some God-fearing man or some Foundation would come forward with a half million dollars for Faith Theological Seminary to carry on a similar project to bring national leaders from various lands to the seminary to be trained to meet the vital issues of the hour as they relate to the apostasy, the ecumenical movement, and the Twentieth Century Reformation. The line is being drawn throughout the world.

The International Council of Christian Churches in its various regional gatherings, touching nearly all sections of the world, has now raised an issue with the ecumenical movement which cannot be put down. The most that Dr. Van Dusen and his associates can do to train leadership for that section of the apostate field which they feel they control. On the other hand, it should be the responsibility of every Bible-believing Christian to help offset this development and influence.

It is too bad that Rockefeller's money is being used in this way, but his money helped build the Fordist cathedral and is in the hands of men who are not in sympathy with a mission program which preaches the old Gospel of salvation and gives men in their hearts the ability to love their neighbors.

This challenge at Union should be met. Faith Theological Seminary is one place, as God has blessed it and as it has been growing and expanding, where it can be met. We pray God that this may be possible.

## Eschatology

"We shall hope that there is no support there for any doctrine of everlasting punishment." This statement is a part of the conclusion of an editorial entitled, "The Christian Hope," in the official organ of the Presbyterian Church in Australia, *The Messenger*. The Presbyterian Church in Australia is a constituent body of the World Council of Churches and the editor devoted his editorial of February 20 to discussing the World Council's theme.

The editorial states: "We shall not expect from Evanston detailed answers to all our questions but we shall hope that there is no support there for any doctrine of everlasting punishment; but on the contrary a firmer faith that no man is ever abandoned by the love that is omnipotent."

The editor earlier said: "It is said that the eschatology of a people is always the last part of its religion to feel the transforming power of new ideas. We are simply unable to say what the members of our own Presbyterian Church in Australia really believe about these things. We would have to admit that the beliefs of some of them appear to be much the same as those held by the Hebrew world into which Jesus came, nearly 2,000 years ago; that others are content with the doctrines of Calvin or of the Westminster Confession of Faith agreed to in 1649. But some, bewildered by the contradictory ideas that float about both within and without the church and lacking convincing teaching from theological leaders, which will be both intellectually and morally satisfying, begin to doubt any kind of a continuing life at all, while others admit quite frankly that they have to go beyond the explicit teachings of the New Testament in order to reconcile their eschatology with the modern scientific concept of the universe."

One thing is certain, the editor of the paper does not believe in everlasting punishment, and he seems to indicate that the Westminster Confession of Faith is something that was agreed to back in 1649. In what kind of condition is the church of Jesus Christ when its official organ offers such to its people in the name of "The Christian Hope"? Here is apostasy and the fruit of unbelief. Jesus Christ taught the doctrine of everlasting punishment. The editor of *The Messenger* in Australia hopes that nothing of this kind will be affirmed at Evanston.

The International Council of Christian Churches has a doctrinal statement, one point of which states belief in "the everlasting bliss of the saved and the everlasting suffering of the lost." It seems to us that there is a great need for a Bible Presbyterian Church in Australia, a church that will return to the great testimony of the Reformed faith of the Westminster Confession. A separation movement in Presbyterian circles similar to that which is taking place in the United States is called for there. The struggle to preserve the faith is in every section of the world today.

(Photographed from the Kansas City Star)

## TO TRAIN CHURCH CADRE

UNUSUAL PROGRAM WILL BE SET UP AT UNION SEMINARY.

Willing Religious Leaders From Various Countries Will Be Given Advanced Studies for Christianity.

By GEORGE W. CARROLL, New York, April 20. (AP) — You might call it a "general staff school" for the world's army of Christians.

Its objective: To train a picked group of leaders from around the globe in a common strategy for meeting modern challenges to religion.

The unusual program, first of its kind, is being set up at the Union Theological Seminary here.

Its launching was announced today by Dr. Henry P. Van Dusen, Union president, under a \$500,000 Rockefeller Foundation grant.

Compared to a Cadre.

Involved is a new approach toward training Christianity with a high-level cadre skilled in combating current ideological foes.

Dr. Van Dusen said the program will serve a compelling need for world church leadership into more effective, mutual unions.

Outstanding young clergymen — the rising leaders of churches in various countries — will be brought here for advanced religious studies, focused on such matters as these:

1. Gaining the prestige, strength and respect of the modern world as secularism, communism, and socialism.
2. Answering Christianity's position in this area of international conflict and therefore in local affairs and areas of anti-communism.
3. Surveying realization of general critical beliefs and the basis for common goals.

The Rockefeller grant of \$500,000 is to keep the program going for its first five years, and cover fellowships for up to 125 persons.

First Group Next Year.

Each year, twenty to twenty-five select men and women, expected to become pillars of their denominations, will be brought here for the year-long courses. The first group will be assembled by the fall of 1955.

They will be chosen by church leaders in their home countries, subject to approval of the seminary and an American advisory board, including national figures in church and other fields.

The program, Dr. Van Dusen said, hopes to give a highly qualified body of leaders an "awareness of common responsibilities and strategy for the Christian churches in the critical period ahead."

Part of the impetus for setting up the new program came from the International World Council of Churches and the far-flung International Missionary Council.

To handle the project, the 120-year-old Union seminary, the world's largest non-denominational theological school, plans to enlarge its curriculum and faculty.

Experts and facilities of Columbia University and St. Vladimir's Russian Orthodox Theological Institute also are to be called upon.

From All Main Branches.

The student emissaries will be drawn from all major branches of Christianity.

Most are expected to be Protestant or orthodox churchmen, but Roman Catholics and adherents of non-Christian religions are eligible. Members of all these creeds now study at Union. No age limit has been set for the special students, but most are expected to be under 40. They'll come from Africa, Latin America, Asia, as well as this country and Europe.

Key men in the program's direction will include a noted historian and theologian, Dr. Kenneth S. Latourette of Yale University; Dr. M. Searle Bates, Union professor and vice-president-in-exile of Washington University; and Dr. Hendrick Kraemer, founder of the Ecumenical Institute, Bossey, Switzerland.

## ACCC Issues Statement on Principles Involved in Accreditation of Seminaries

The following statement on recognition of theological seminaries by the United States Government was adopted at the Spring Convention of the American Council of Christian Churches held April 28-30, 1954, in the First Baptist Church, Johnson City, N. Y.:

The Office of Education of the United States Government Department of Health, Education, and Welfare publishes annually a booklet entitled, "Education Directory, Part 3, Higher Education," and also publishes every two years a booklet entitled "Accredited Higher Institutions," and lists theological seminaries along with other institutions of higher learning in these booklets. On these listings the so-called "American Association of Theological Seminaries" is designated as "the appropriate organization" for accreditation of theological schools. This "American Association of Theological Seminaries" is in theological make-up and control totally unacceptable to the American Council of Christian Churches and to its member denominations. Yet non-accredited schools are required to present certain credentials from schools so accredited, if they are even to be included in the Government's general listing of institutions of higher learning. The importance of this matter springs from the increasing tendency on the part of other Government agencies and of the public to regard this listing by the Office of Education as indicative of the true value of the theological schools concerned. Thus certain sections of the Department of Defense require that an institution be listed in this book before its graduates may be considered acceptable for the chaplaincy, and others even demand that an institution be listed with the notation, "accredited," before its graduates may be considered for the chaplaincy.

This recognition of the "American Association of Theological Seminaries" as "the appropriate organization" for the accreditation of theological seminaries results in unwarranted and unnecessary discrimination against seminaries whose standards are of the highest culture, but which have no agency by which they may be properly represented. The "American Association of Theological Seminaries" is dominated by Protestant "liberals" and cannot properly or fairly represent more conservative schools of theology, from whom the theological viewpoints which it represents are at least as diverse as are those of Roman Catholic or Jewish seminaries. Naturally they cannot represent Roman Catholic or Jewish seminaries, and the impression is therefore produced by the notations in the listings of the Office of Education that these seminaries are inferior in quality to the theological seminaries of the liberal branch of Protestantism.

Accreditation began in this country as a result of the decision of the University of Michigan to institute examination of high schools and preparatory schools so as to determine which were qualified to prepare students who might be received into the University without examination. Its extension to professional schools began with the appointment by the American Medical Association of a committee to examine medical schools with a view to determining which of them gave a fitting preparation for entrance into the medical profession. An argument could be made that accreditation should properly be the task of the profession for which a group of institutions give preparation, rather than the task of competing schools. This is the normal present practice in many profes-

sions, as is indicated by the fact that the Education Directory lists as the appropriate organizations for accreditation for schools of Chemistry, Citizenship, Dentistry, Engineering, Forestry, Law, Libraryship, Medicine, Occupational Therapy, Optometry, Osteopathy, Public Health, and Veterinary Medicine, organizations of the following type: American Chemical Society, American Dental Association, Society of American Foresters, American Bar Association, American Medical Association, etc. In the field of theology, on this analogy, accreditation might properly come from the denomination or council of Churches, rather than from an association of theological schools of varying or antagonistic theological viewpoints.

Alike from those seminaries in which doctrine is relegated to a position of minor importance, formation of an accrediting agency composed of theological seminaries is a virtual impossibility, since the viewpoints and objectives of various groups differ so widely. It is easy to see that it would be absurd to expect a Roman Catholic seminary to submit its program and standards to the judgment of a body of liberal Protestants, or vice versa. That the difficulty goes far beyond this is readily apparent from the fact that there is no formal accrediting agency for Roman Catholic seminaries, and that it has proven impossible to persuade the Jewish theological seminaries to unite in the formation of an accrediting agency. As a result seminaries of both these groups, as well as those of evangelical Protestants, are at an unfair disadvantage in dealing with Government agencies which use the publications of the Office of Education. The answer is not to be found in suggesting that Protestant theological seminaries which are dissatisfied with the "American Association of Theological Seminaries" form a competing accrediting agency, but in recognition of the fact that the solution does not lie in that direction. Recognition of a theological school should come from a Church, or Council of Churches, not from such an association of schools.

In view of these facts, the American Council of Christian Churches respectfully but vigorously protests against any recognition of the "American Association of Theological Seminaries" as "the appropriate organization" for accreditation of theological seminaries by the United States Government, since such recognition inevitably results in giving an unfair advantage to one religious group over all other religious groups. We urge that the Office of Education cease in any way to give greater recognition to institutions accredited by this agency than it gives to institutions of other groups. We are aware of the difficulty of finding some way of keeping like institutions out of the directory, and recommend that all recognition of theological seminaries by any branch of the United States Government be based in the future or approval by the appropriate Church or Council of Churches. We suggest as a solution of the difficulty the formation of a revolving committee of the American Council of Churches which would be authorized to certify theological seminaries of member denominations to the Office of Education. This committee would be restricted to certification of the following facts: (1) that the seminary named is recognized by one or more of its member denominations as a satisfactory place for training of its candidates for the ministry; (2) that it is a bona fide institution, holding classes with students in residence for a large portion of each

(Continued on page 5)

## The International Council . . .

(Continued from page 2)

McIntire how many he expected to attend the First Plenary Congress. "Why, if there are only five there, I shall be happy," was his reply. Really, folks, we shall always be a remnant and we might as well face that fact.

Well, now, what has the ICCC done? The ICCC through the various conferences and trips has provided fellowship for the believers and missionaries, and counsel for the missionaries. "The fellowship of kindred minds is like to that above." Before the ICCC was formed, our missionaries would be off in some foreign land in their own particular location and would practically never see anyone from their homeland. The missionary resigned himself to being gone five years, seven years, without any contacts with home except letters. The discouragements are many and there are many casualties, even in our own independent board. Thanks to the airplane, in the last five years half-year conferences in foreign lands have been started, eight having been held under the auspices of the ICCC. Five hundred twenty-five people have gone from the U.S.A. to these conferences. After the meetings, the men have turned out and have visited the various mission works—Baptists, Bible Protestants, Bible Presbyterians, co-ordinating the missionaries.

Would you believe it—there have been 19 trips made around the world! If there is one idea more than another I should like to depict it is that these trips are made for pleasure, so to speak. Our men are constantly spreading and consolidating the missionary. You must remember that missionaries are human beings; so in mission stations, problems arise, and they need help. Take Chile, for instance. The Cranes themselves arranged a meeting for all the missionaries who had come to the Santiago Conference to talk of joint problems and also of how they could help the ICCC. We had that meeting on a hill at the edge of Santiago with the Andes in the distance. Our Bible Presbyterian missionaries from Quito talked about with Mr. McIntire and with Dr. and Mrs. Holdcroft, and even with me.

Think of the joy of Dorothy White (wife of the Rev. Earl R. White) in having her aunt, Mrs. Bancroft, visit her. This aunt has been almost a mother to Dorothy, her own mother having died some years ago. If the ICCC had done nothing more than make possible this fellowship, counsel, and sight of loved ones, it would have been worth all that has been put into it.

In the second place, the ICCC has promoted three very worthy projects. For the Christmas of 1952, knowing the meager salaries which most of the pastors and Christian workers of the British Isles received and also the scarcity of food on account of the war, the International Council secured the names of most of the Bible-believing Christian workers there and sent them food parcels. Literally, hundreds of parcels were sent. The letters in reply were touching in their statements of appreciation.

Last spring the ICCC collected and sent \$20,000 to the flood-stricken area of Holland. Mr. A. Warnar, of the Amsterdam office of the ICCC, distributed the money through Christians in churches affiliated with the ICCC. When we were in Amsterdam last May, Mr. Warnar took us to Zierikzee, an 1100-year-old city on the island where the greatest damage was done. It was a heart-breaking sight to see the North Sea surging back and forth, completely covering once fertile farms and swishing through what were once commodious barns and comfortable homes. Pastor Martin Vanderkolk told us that in one night on the island 541 were drowned; 1800 in all were drowned. From his own church 29 were drowned, 14 were not found, and 173 farms completely washed away at the loss of eight and a half million guilders. We saw his church and the water line to which high tide had come. It was to this pastor and others like him that ICCC money went. You and I have not known real adversity like that! I have a feeling that if we had we would flee to God and ask forgiveness for our failure to do the many things we know we should.

These first two projects mentioned have been humanitarian, doing something for a needy brother in a material way.

The third project was the sending of balloons carrying Scripture portions and verses across the Iron Curtain. The literature printed in Polish, Czech, Slovak, and Russian, was tied to the 10,000 balloons which were tossed at the moment when accurately calculated winds would waft the Scriptures many miles behind the Iron Curtain. We have heard that the receiving of the Scripture in the Bible-strewn lands caused a revival and might be a deciding factor in the cold war. Knowing the dearth of Bibles and Scripture portions, I should hazard that this project brought untold joy to many. So scarce is the

Bible, that refugees have been found smuggling one page in their shoes. Let us pray that this Word will not return unto Him void.

My third point as to what the ICCC has done is that it has stimulated missionary interest. After the visit in 1950 to Palestine following the Geneva Congress, some of Dr. Harvey H. Springer's group started a mission in Bethlehem, and following the trip to South America in 1951 they started a work in Montevideo, Uruguay. When we were in South America in 1949 Mr. McIntire saw the need for some separated Baptist work in South Brazil and Chile and suggested such to Dr. Harold Commons of the Association of Baptists for World Evangelism. Now there is a large group of missionaries not only in Sao Paulo, but also in Santiago. Through the ICCC the Bible Protestants made connections with some Methodist nationals in the Philippines, and are supporting a Mr. Simpson's work there. Dr. W. W. Breckbill's Evangelical Methodists in Pennsylvania became acquainted with a Mr. Opara from Nigeria who traveled through America after the Geneva Congress, and spoke in many of their churches. Now the Evangelical Methodists are interested in his work.

I have heard the Rev. William H. Smith, one of our Bible Presbyterian pastors, formerly of Essex Valley, Pa., and now of Wilmington Manor, Del., tell of his church's sending him on some of the ICCC trips. Upon his return to his church, he would report the conferences, the blessings, the missionary situation, with the result that the missionary giving of his church increased many fold. Our whole separated constituency has been blessed by the untiring preaching of their ministers who have gone to Palestine and have taken part in the various missionary journeys.

My fourth point as to what the ICCC has done is that it has blocked the World Council by detaching the Gospel and by helping to keep mission doors open. In 1948, the World Council of Churches had 149 denominations and now has 161, a gain of 12 denominations. The ICCC in 1948 had 29 bodies and now has 43, a gain of 14 denominations, the percentage being very great in favor of the ICCC. Why has the ICCC run so far ahead? This is due to the fact that an aggressive attempt has been made to block the World Council of Churches. In the last five and a half years two plenary congresses have been held in Amsterdam and Geneva, and regional conferences have been held in Sao Paulo and Santiago for South America; in Manila and Karuwa for the Far East; in Beirut for the Middle East; in Edinburgh for the British Isles; and in Toronto for Canada. In addition to conferences of our own, groups have gone to Buenos Aires and Bangkok with counter moves, thus completely blocking the efforts of the WCC to organize South America and the Far East. Thanks to the airplane, the ICCC has been able to turn up at the most unexpected places; so much so that an article in the liberal *Christian Century* called it the "ubiquitous" International Council. The article in the *Manchester Guardian* said they expected the ICCC to have a counter meeting in Evanston, Ill. I personally hope we don't disappoint them!

The idea of the ICCC's executive committee for these conferences is that as much as possible the nationals themselves carry on the work. We could see definite achievement along these lines in Karuwa and Santiago May 1953. I remind you of the write-up in the *Christian Century* of September 16, 1953, which said: "Throughout the sessions, one could sense an urgency, a zeal, a drive lacking in most Far Eastern Christian gatherings. It was a spirit, indeed, such as is to be found in the letters of Paul—bold, sweeping condemnation of all that could be conceived as contrary to the gospel. The quality of the nationals who participated was high and they took prominent places of leadership. It was obvious that while Americans were at the center of things, the nationals were not just coming along for the ride, and no one could charge that they were mere puppets for the McIntire clan."

The International Council has many commissions, the most important being the Mission Commission, of which Dr. J. Gordon Holdcroft is president. Dr. Harold Commons the vice-president, and the Rev. Robert Byers the administrative secretary with headquarters in Washington, D. C. This Commission deals particularly with mission problems, such as persecution, closed mission doors, etc. At present there are 33 member mission boards. You remember the struggle to get the Livingstone Memorial Mission into Tanganyika, and how the ICCC intervened. Also, you are familiar with the problem in Kenya and how Mr. Arie Kok, Dr. Holdcroft, and my husband interviewed authorities in London and how the missionaries themselves saw officials in Nairobi, and finally they were permitted to buy land.

In short, all over the world the eyes of many Christian people have been opened for them to take a stand on the side of truth as opposed to error. For instance, in Brazil, after we left in 1949, the Presbyterian Church left the WCC, and also the Congregational Church withdrew from the Confederation. In Australia, the vote for the Baptists to join was defeated and the Christian Church withdrew. Each courageous stand encourages others to do likewise, with the result that we have an ever widening circle of friends.

### III. HOW YOU CAN HELP THE ICCC IN GENERAL AND THE THIRD PLENARY CONGRESS IN PARTICULAR

Surely you are completely convinced that there was a pressing need for an organization such as the ICCC, and surely you will agree that the Lord has used the ICCC as an instrument for His glory. I would say that a standard has been raised and we must keep it flying, no matter what the breeze! As you know, this August, from the third to the twelfth, the Third Plenary Congress is coming to Philadelphia, to this very campus. Evangelist Bob Wells has offered the use of his Cathedral Tent with its 2,400 new chairs.

Our separated fundamental churches in America have their biggest opportunity since this struggle began back in the 1920's to present to the world and to the United States particularly the clearest witness for Christ that has ever been given. With the World Council and its pro-communists coming to Evanston, we have our chance to show by marked contrast what our historic Christian faith actually is. That is the theme of the Congress—"The Historic Christian Faith." Philadelphia, with all its cherished background historically and ecclesiastically, is peculiarly suited to be the meeting place.

It sounds wonderful, doesn't it? A Congress bringing together evangelicals from all over the world for fellowship and prayerful consideration of their mutual problems! It is wonderful! However, the realization of that Congress is not going to come without (as Churchill tersely expressed it) "blood, sweat, and tears." I know that already our household has spent a great deal of time before the Throne of Grace. We feel the burden. Won't you join us in prayer to Almighty God in behalf of this Congress? Whether you like it or not, the eyes of the whole Christian world are going to be focused on our separated groups here in America and especially on our Bible Presbyterian Church.

The financial needs will be great. Geneva cost \$50,000. This one will cost two or three times that. Workers for the various committees must come forth—willingly, we trust. Most of the executive children have been appointed and are enroute. I have before me paper before the committees. You can look it over and see which committee you would like to help. Mrs. J. Wesley Smith of the West Philadelphia Bible Presbyterian Church is bureau chairman. You know the Metropolitan Philadelphia Agency has volunteered to take charge of the baggage. Mrs. Thomas Thompson, also of the West Philadelphia Church, is chairwoman of the Housing Committee for the Philadelphia side of the river, while Mrs. Vernon Johnson of our Collingswood Church, has the New Jersey side. We need 1,000 houses to take care of our guests who will not have American dollars. I hope sincerely that we may have many Bible Presbyterian homes flag open their doors with a hearty welcome.

We do want all of you to plan your summer so that you can not only attend the meetings but help. You may say, "My vacation?" Mr. McIntire has not taken a vacation for six summers. I grant you he is taxing his physical strength, but he is doing it for the Lord's sake. I assure you this, if you will gladly make your plans to be a part of this Congress, not just an observer, you will have a wider vision of the Lord's work than ever before, and you yourself will receive such a blessing you will not be able to contain it.

Once a great statesman, with his back to the wall and fighting for his very existence, cried out to his foes, "I am fighting these battles for your children." From what I have seen with my own eyes and from what I have heard with my own ears and from what I have heard with my own ears, the International Council of Christian Churches is fighting these battles and only for our children, but for our Lord.

This picture is similar to the one given by Mrs. McIntire and reprinted on page 10 in our directory, or groups which are desirous of promoting the International Council of Christian Churches. The type may be obtained by writing: Tape Recording, c/o Bible Presbyterian Church, Collingswood 7, N. J., giving the date on which it is desired to see the program.

## Presbytery Invites All

### Presbyterians to Synod

The Rev. William O. Ames, stated clerk of the Carolina Presbytery of the Bible Presbyterian Church, in a letter May 1 to Presbyterians in the Southern Presbyterian Church, invited these ministers to attend the General Synod of the Bible Presbyterian Church which will be held in Greenville, S. C., June 3-9.

Enclosed with the letter was an attractively printed blue folder of invitation, consisting of a resolution adopted by the Carolina Presbytery, April 13, 1954, calling attention to the departure

from Presbyterian doctrine in the article by Dr. John Sutherland Bonnell appearing in *Look* magazine, March 21, entitled, "What is a Presbyterian?"

## ACCC . . .

(Continued from page 4)

year, (3) that it has received degree-granting privileges from the state in which it is located, (4) that for entrance it requires graduation from a four year college course which gives the degree of A.B. or its academic equivalent, (5) that it has a staff of full-time teachers who have received the degree of A.B. and B.D., and, in some cases,

have received training in advance of that represented by these degrees. Further examination than this of details of inner working of theological seminaries, whether by consulting seminaries or by governmental agencies, should not be required for a seminary to receive governmental recognition as complete, as that accorded to the schools accredited by the "American Association of Theological Seminaries."

It is further resolved that the American Council of Christian Churches send a committee to present these views to the Secretary of the United States Government, Department of Health, Education, and Welfare, and to the United States Commissioner of Education.

## Halley's Bible Handbook

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KENTUCKY-TENNESSEE  
PRESBYTERIAL FORMER

—Selected

Officers elected were as follows: president, Mrs. Fred Stroud, Nashville, Tenn.; vice-president, Mrs. F. Burton Toms, Bristol; secretary-treasurer, Miss Gladys Smith, Bristol.

\* Earrest, prevailing PRAYER  
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## Bible School Lesson: June 6

## GOD ENCOURAGES ELIJAH

1 Kings 19:1-18

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Quotations and literature may be procured from  
J. P. May Press, 733 A Street, Hayward, Calif.

(Lesson for June 13—Ahab's Covetousness;

1 Kings 21:1-16; Golden Text, Luke 12:15)

By James E. Bennet

Golden Text: "And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father; fear not; for I am with thee, and wilt bless thee, and multiply thy seed for my servant Abraham's sake" (Gen. 26:24).

Ordinarily we think of the prophets named in the Old Testament as men well along in years, but it is very probable that Elijah was a young man at the time the Bible introduces him into the record of history. After his great victory over the priests of Baal at Mt. Carmel, when he demonstrated that Jehovah was the only true God, "the heavens were black with clouds and wind, and there was a great rain" that ended the drought and famine.

## ELIJAH'S MARATHON

But during this storm Ahab, the king of Israel, drove in his chariot from Mt. Carmel to Jezreel, which was about 30 or 40 miles. He did not provide any transportation for Elijah, and perhaps he did not feel any too friendly toward Elijah who had slain all of the priests of Baal who were the special favorites of Jezebel, the queen, to whom Ahab must give a report. But "the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." This long trip would have taxed the stamina of Gil Dadds or any of the marathon runners of today, and could only have been accomplished by a strong young man filled with the Holy Spirit.

## ELIJAH'S ANTICLIMAX

But while we are expressing our amazement over this show of speed, strength, and courage by Elijah, we are shocked to see another phase of Elijah's character brought out. Elijah had faced without a tremor King Ahab and his men, and 450 priests of Baal, and 400 priests of the groves, and had overcome them all, and had also won the confidence and respect of all the people who saw or heard of the great victory at Mt. Carmel. We expected that then Elijah would follow this up by re-establishing the worship of Jehovah at Jezreel, the capital city for the Israelites. We expected that all of the opposition remaining would be frustrated aside by this mighty man of God, whose faith should have been tremendously fortified by the way that God has answered his prayers at Mt. Carmel by sending fire from Heaven to consume the sacrifice, altar, and even the barrels of water that had been poured over it all. But this story has a terrible anticlimax, for Elijah proved to be a great coward when an evil woman, Jezebel, threatened his life.

## JEZEHEL'S BLUFF

I have heard that an elephant will fight a lion, but will squeal in terror at the sight of a tiny mouse, and it may be true, for this is about what happened in Elijah's case. Jezebel had not gone to Mt. Carmel to back up her priests, but had remained in the palace in Jezreel, apparently confident that Elijah's remarkable challenge would be easily overcome and he would be completely defeated by fair means

or foul because he was only one against so many, and she did not consider God worth thinking about. But when Ahab told her all that God had done through Elijah and how her pet priests and prophets had all been slain, she burned with rage and imagined that she could overcome Elijah and his God, where the others had failed. So she sent a messenger to tell Elijah, "So let the gods do to me and more, also, if I make not thy life as the life of one of them (dead priests and prophets of Baal) by tomorrow about this time." It was a good bluff, but how could she expect to scare a man like Elijah who walked so closely to Jehovah and trusted Him so fully?

## ELIJAH'S FAST RETREAT

Well, Jezebel was a better psychologist than I am, for she not only seemed to think she could do it, but she actually scared Elijah so badly that he forgot to refer the matter to God and let Him answer Jezebel in His own way. Then came the amazing retreat of Elijah. As soon as Jezebel's message was delivered to him, he took his servant and fled about 100 miles to the south, to Beer-sheba. There he left his servant, who probably was exhausted, and he went a day's journey into the wilderness. Jezebel had power only in Israel, and Elijah was now far outside of her territory. He was tired and discouraged. Perhaps he thought that after the Mt. Carmel demonstration he would have no opposition and everything would be smooth sailing. But that is not Satan's way of fighting. There is no place in life where we can truly say that the Devil will not try to bother us, but, on the other hand, Satan often chooses the moment of our greatest triumph to send us our greatest defeat. This is so very true, yet is so little known that St. Paul had to warn the Corinthians, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

## ELIJAH'S SHORT SIGHT

So Elijah, dejected, dejected, and despairing, "sat down under a juniper tree; and he requested for himself that he might die." He even asked, "Now, O Lord, take away my life." He said that he had had enough and implied that he could endure no more. But we know that God still had great plans for Elijah and had also prepared a most glorious way for him to leave the earth for an eternity in Heaven (2 Kings 1:11). Elijah was not trusting God at that time, however, and so could not see the glorious future that God had in store for him so that his name and fame would endure as long as the world existed and then eternally in Heaven. How shortsighted Elijah was! Jezebel apparently triumphed, but she was also overthrown, for 22 years later God gave her a terrible punishment (2 Kings 9:30-37). Her name and all fame are also world-wide, and she makes in shame with Judas Iscariot, the betrayer of his Lord. God has promised that He will guide us with His eye, and by this He means that we can have the benefit of His view of the future

and all of the glories that await us if we let Him have His way with us.

## ELIJAH'S STUBBORNNESS

How long Elijah slept from his terror and exhaustion we are not told, but, finally, an angel woke him, saying, "Arise and eat." The angel had prepared food and water. He ate and then "laid him down again." Knowing as we do the whole story, we know that Elijah should have thanked the angel and he should have repented for his foolishness and cowardice and complete lack of faith and trust in God, and should have asked God to forgive him and send him back to face the issue with Jezebel. But he did not repent, and so he had to suffer more hardships. So the angel awoke him a second time and said, "Arise and eat; because the journey is too great for thee." God has great patience with us even when we are stubborn and disobedient. But God lets us "tamp the lumps" until we "come to ourselves" and repent.

## GOD'S LOVE AND MERCY

We know that Elijah could have saved himself all of this suffering if he had continued to trust God as he had all during the three years of famine and the drilling experience at Mt. Carmel. But he chose the hard way of disobedience. God let him travel south over 300 miles in the wilderness for forty days and forty nights unto Horeb. This is called "the Mosaic of God." So, while he thought that he was running away, he was actually running right toward the Mount of God and His love and strength. How good our Lord is to guide us even when we scorn His guidance! Also how good God was to feed Elijah with miracle food and drink that sustained him in the wilderness for 40 days and nights!

## GOD SAVED ELIJAH

Elijah found a cave at Horeb, and perhaps he thought that he was alone, but God spoke to him. This must have surprised Elijah. God did not speak, but merely asked, "What doest thou here, Elijah?" His work as a servant of God was over 400 miles north of Horeb and he was "absent without leave." His answer was that back at Jezreel "they seek my life, to take it away." As he imagined that they were stronger than God, he was given a sample of God's power by a great wind that broke rocks, an earthquake, and a fire. Then God spoke to him in "a still small voice," asking, "What doest thou here, Elijah?" He gave the same answer as before, but apparently his stubbornness was gone, and God told him to go home and finish the work that He had for him, and also he would find 7,000 other servants of God, who would back him up. So repentant and chastened and enlightened, Elijah returned to his work as God's faithful servant.

## OUR LESSON

What would you have done in Elijah's place? Do you fully trust God in strong adversity? How much time do you spend in the wilderness because of lack of faith in your Lord? Are you stubborn in your own defense when you neglect God? Do you walk by sight or faith? When the Devil bluffs you, are you scared? Do you really think that God is sufficiently wise and strong to manage your little life? Does your faith triumph in the end? Can you honestly say, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psa. 27:1). Are you saved? Are you sure? Why?

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## OXNAM'S NEW BOOK

(Continued from page 1)

that "the Committee refuses to vouch for the accuracy of the material and insists it does not represent an opinion or a conclusion of the Committee." Then the Bishop twists the whole situation and declares, "The alleged inclusion of a disclaimer disavowing responsibility or accuracy is no indication for the release of falsehood, because to release it is in effect to validate it."

To release material from the files with the express information that it represents no opinion or conclusion of the Committee, Oxnham claims validates the material. He must twist this situation around in this manner in order to "make" his case against the Committee. The Committee is rendering a great public service to the country by simply gathering information and letting people have it on its own merits and for whatever value it has in itself. To charge the Committee with validating something which it has refused to validate, seems to us as bearing false witness against the Committee, the very thing which Bishop Oxnham accuses the Committee of doing.

Fifth, he objects to what he calls the "Un-American assumption that underlies many utterances of these Committee men, namely, that accusation constitutes conviction." It is interesting that Oxnham must say that it is an assumption, one that Oxnham makes for the Committee.

Sixth, he objects to the "Big Bully" spirit and the bad manners of some Committeemen who lecture and berate a witness," and he thinks that such are "degrading and un-American procedures." But the Committee did not do this to him!

The seventh charge is that the Committee is determined "to save face rather than to face facts." And he claims that the Committee is unwilling to "revise its procedure so as to eliminate its abuses."

Oxnham even thanked the Committee in closing, but now modifies that, "I am a little fearful that I went too far in courtesy," speaking of his closing remarks to Mr. Velde, the chairman of the Committee.

Incompetent clerks can be removed, and Oxnham is at a loss to find anything to justify the eliminating of the Committee, which the National Council of the Churches of Christ in the U.S.A. has called for.

## II

Bishop Oxnham attempts, of course, to explain further some of the difficult situations in which he found himself. He is agreeing sneer by association, but he is very much in favor of being cleared by association. He denies that he ever helped communism in any way, or ever knowingly or willingly assisted the cause of communism, but under oath he admitted that he had been a member of at least nine communist-front organizations. An example of the argument which he repeatedly used is found on page 100: "Mr. Jackson informs us that the personal advocacy of the socialist state is certainly contributory to any file." Has Norman Thomas suddenly become suspect? Since Mr. Jackson was reading from a prepared manuscript, his categories represent his thoughts. He says that opposition to any form of investigation of the communist conspiracy is the basis for a file. This is sheer totalitarianism. He says "any form of investigation." He goes further and says "opposition to legislation designed to curb communism." Does this mean that poorly considered legislation, or dangerous legislation, is not to be opposed? What has become of the democratic process? If a person uses such phrases as "red baiting" and "witch hunt," the phrases must be considered as indicative of the Communist Party line. Does this mean that a file must be kept upon Justice William O. Douglas who has used such phrases? Is opposition to the bill proposed by Congressman Velde to be regarded as justification for a file? Nothing could possibly please the communist cause more than this type of defense or procedure. In fact, it is about the only type of defense that there is possible under the circumstances. Oxnham dodges, sidesteps, goes to an extreme. What may be considered poorly considered or dangerous legislation by some on the side of Bishop Oxnham could conceivably be considered the very finest kind of protective legislation by the United States Congress. This is the case with the McCarran-Walter Immigration Act, and the Smith Act which has had the most vigorous opposition from the communist element in the country, the communist-front groups, and those representing the position of Bishop Oxnham.

Bishop Oxnham goes entirely too far in the attempt to justify and defend himself, and men will see through this defense to his own discredit.

## III

We read what Bishop Oxnham had to say about the American Council of Christian Churches with the deepest of gratitude. It is a confession on his part that at last this group which he disdainfully describes has in his opinion been used in the United States of America. It rejoices our heart.

He opens his book by quoting the Rev. Claude Bunnell: "For several years the American Council of Christian Churches has been channeling information about Communist and pro-Communist clergymen to the House Committee on Un-American Activities and urging that an investigation be made" (p. 16). Oxnham maintains that the guests which Jackson had at the hearing were American Council men present "for the kill." Then we have this description of the American Council men by Bishop Oxnham: "Is there any hatred more damaging to the soul than that of one who claims to speak for a God of love but who, because of inner frustrations and unrealized ambitions, lives in a constant inferiority complex, seeking the publicity satisfactions of attacking others, searing his soul with envy, and coming at last to the place where he repudiates Christ's command, and in desperation cries out, 'Thou shalt hate thy neighbor as thyself'." The publications and preaching of this little group are filled with venom. Most hatred for others begins as self-hatred. There is nothing to do but to forgive such persons. None the less, there is an obligation to explain them and to expose them" (p. 17).

We wonder just what this proves and how Bishop Oxnham thinks that an excursion into the souls and hearts of his opponents can justify his attack upon them? He refers to the meeting held in Constitution Hall in Washington, D. C., sponsored by the American Council of Christian Churches. He declares: "Actually, there were about six hundred persons at the meeting." There were nearer 2,000. Then he speaks of Jackson who was present at the meeting. "Did he know how the signatures had been obtained? In Nashville, a booth on a downtown street had carried large placards reading, 'Sign the Petition Back the Committee on Un-American Activities, Help Investigate Communists in Religion.' Another smaller card read, 'Let the Blood of Jesus be the Only RED in Your Church.' A lady in the booth, speaking into a microphone, called upon the people to sign."

"A man charged with the responsibilities of a Congressman might have asked these people, 'Whom do you represent? What churches are in your Council? Have you an audited statement of your financial transactions?'"

Why this attack upon the American Council's financial transactions? Its accounts have been fully and consecutively audited by a reputable public accountant firm in New York City. Bishop Oxnham must have something to talk about, and this deposition in his defense is a sign of weakness.

Later in the book he declares: "I knew that the Committee had released a statement concerning the National Council which began with the astounding admission, 'The Committee on Un-American Activities has never investigated the National Council of the Churches of Christ in the United States of America, nor has it made any finding concerning the activities of the group.' However, public records, files and publications of this Committee contain the following information." Then followed twenty-one pages of so-called information relative to some of the most distinguished religious leaders of the United States.

What is wrong with that statement of the Committee on Un-American Activities? Nothing whatever. It explained exactly what it had not done and exactly the nature of the information that was being released, and the releasing of this in no way validated the information so far as the National Council was concerned.

But Bishop Oxnham, twisted in his thinking, confused in his conclusions, warped in his charges, asks the question, "Who sent this material to the Committee?" as if this would in some way affect or invalidate the material. "That it was released is clear since large sections of it appeared in a periodical representing an agency that publicly boasted it had 'channeled' information concerning such religious leaders to the Committee on Un-American Activities."

Apparently, Bishop Oxnham is here talking about the *Christian Bracón*, but he knows as well as the Editor of the *Christian Bracón* knows that the *Bracón* is not a periodical "representing" the American Council of Christian Churches. It is an independent agency and publication. Bishop Oxnham's reputation for accuracy on the basis of this book is certainly waning.

Later he refers to the American Council and the fact that he mentioned the name of the American Council before the hearing. He says: "I started to explain what the American Council of Churches really was and compared it to the National Council of Churches, but apparently they did not want me to get into this field." But Bishop Oxnham did want to get into this field. He attempted to use the hearing in Washington to denounce the American Council of Christian Churches.

The book, *I Protest*, we believe, will strengthen Oxnham's friends in his course. He is fighting for "the mind" of the country. He has "the mind" of his church. The book will also confirm the opinion of an increasing number of people concerning his leadership. He emphasizes in his concluding section that the World Council of Churches and the Federal Council of Churches, now the National Council of Churches, with which he has had high positions of responsibility and leadership, have been attacked and are under attack because of himself and similar leaders of his persuasion within the high circles of these institutions claiming to be the voice of Protestantism and the mouthpiece of the church. In fact, he says that the National Council of Churches is "the churches" in co-operation, while the American Council is a little disunited group. To the very end he believes "they," the Committee, were out to get him. They failed, he thinks, and the press saved the day for Oxnham. He was astounded when Jackson seconded the motion stating there was no evidence before the Committee that he was a member of the Communist Party. Nobody had ever claimed that he was. But Oxnham in *I Protest* could not conceive that the Committee was anything but "un-American" just.

This charge Oxnham does not sustain and his failure to do so exposes him as never before as one who has served the communist cause.

## The Fight for the Faith Is On

(Continued from page 1)

propaganda and to represent Russia's political interests is contrary to the purpose of this Immigration Act.

DULLES DID IT OR DULLES APPEASES COMMUNISM OR DULLES RECOMMENDED THEIR ENTRANCE.

The part that John Foster Dulles is called upon to play in this matter is crucial to the whole issue and it only helps to emphasize his whole implication and complicity with the World Council's setup and program, which includes the communists.

OXNAM WANTS THE COMMUNISTS ADMITTED OR OXNAM WORKS WITH COMMUNISTS.

These or similar slogans emphasize the place of Bishop Oxnham as a president of the World Council of Churches in his efforts to get these communist agents into the country. This will be especially embarrassing to Bishop Oxnham in view of the fact that he has insisted that he opposes communism in all its aspects. He did that under oath before the Un-American Activities Committee. But Red Hromadka serves with him on the Central Committee of the WCC. The American people must see this in Bishop Oxnham and it will help.

LET THE WORLD COUNCIL MEET IN MOSCOW AND LET PRAVDA PREACH THEIR DOGMAS.

THE AMERICAN LEGION FOUGHT IT. THE AMERICAN COUNCIL OPPOSED IT.

DOES YOUR CHURCH SUPPORT RED HROMADKA?

Communism determines World Council policy. This fact needs to be underscored. Let these leaders deny it, but the presence of Hromadka and the interests of Russia inside their Council does and has determined their whole attitude toward communism, toward Russia, toward Hromadka, and may we say, toward those outside the World Council of Churches who are exposing these conditions. Hromadka is treated with high esteem and honor and will be so recognized, but those who oppose what he has done to persecute, enslave, and marry his own neighbors inside Czechoslovakia are and will be treated with disdain.

ARE YOU IN THE WORLD COUNCIL? ARE YOU HELPING COMMUNISM?

These and similar slogans can be used.

The hour of opportunity and protest has now come. The warriors for the faith in every section of the country should unsheath their swords and use them in every effective way between now and the coming Evanston Assembly in Chicago. The fact that the American Legion has taken such a valiant and clear-cut stand should encourage and embolden the Lord's people on this issue.

1000 . . .

(Continued from page 1)

launching is to contain portions of the Bible and printed sermons in four languages—Czech, Slovak, Polish, and Russian. Each balloon will contain printed matter in four languages. Half of these are intended for Russia. The maximum range of the balloons is 4,000 kilometers, the minimum 800 kilometers. Siberia is less than 4,000 kilometers from Munich.

International News Service from Nurnberg reported that the balloons would carry "111,000 Bibles and religious pamphlets."

The Crusade for Freedom also is reported to have launched a barrage of balloons to Czechoslovakia with messages aimed keep hope alive among the communist ruled people.

We are publishing on page 1 the list of U.S.A. churches which are in the World Council of Churches. Every individual inside of these denominations is implicated in this communist activity on the part of the WCC. Hromadka is on the Central Committee, helps determine policy, and does indeed represent these American churches and the people in the United States in these churches.

The time has come when the American people must realize that their own church leaders who have favored, defended, and championed the cause of Hromadka and have sought for his place of leadership and power inside the World Council of Churches need to be identified and known for what they are. With one breath they denounce communism, but on the other hand they will promote Hromadka, defend his pretense, and the presence of other Iron Curtain agents inside of their Council's chambers. Never were the issues plainer, clearer, or more unmistakably defined for the American public.

Communism is coming to Evanston. The communist champions will be there, according to the present plans, and in the name of Jesus Christ and in testimony to Christian brethren who have laid down their lives in martyrdom throughout the whole communist-dominated world, we call upon Christian people to resist this communist invasion. It is not a matter of passing moment, but it enters into the whole structure of leadership, program, and future course, both for the church and the Western world.

Finally, may we remind our readers that formal protests and objections have been made to both the State Department and the Justice Department. They have been alerted, and it will be John Foster Dulles and his influence that gets the communists into the country, if they come. We do not suggest that any letters or communications be sent to the State Department on this matter, but we recommend that Congressmen representing the people in their own districts be informed and asked to give an explanation as to why the communist agents are to be admitted by Secretary Dulles. The alerting of Congressmen in this way will perhaps do more good than any other one thing, so far as Washington is concerned.

Surely God's people who love Him and the land of liberty which He has given them can do the things which have been outlined here. Many others can be developed. In town after town, city after city, section after section, it is now up to those who have been following the issues to take their stand and to press their battle.

The fight is on!



INDEXED - 60

RECORDED - 60

July 9, 1954

EX-121

Alexandria, Virginia

Dear [redacted]

I sincerely appreciate the interest which prompted your letter of July 6, 1954, with enclosures.

Although it is not possible for me, as a matter of policy, to make any comment regarding the character or authenticity of the publication you mentioned, it is noted the newspaper clippings enclosed by you make reference to my remarks before the Military Chaplains Association of the United States on May 5, 1954, and to my article entitled "God or Chaos." I am enclosing for your information the full text of these data, together with some other material on the general subject of Communism which I thought you would like to read.

Sincerely yours,

John Edgar Hoover  
Director

Enclosures (4)

Remarks by Director to Military Chaplains Association of US on May 5, 1954

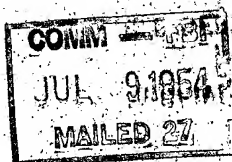
God or Chaos?

Where Do We Stand Today With Communism in the US?

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July 6-1954

Mr Howard

Dear Sir this paper that I  
am enclosing has a few things  
in it that is of interest to  
me and I let a friend see it  
and he said it was all false  
and I told him that I would  
find out from you as ~~you~~  
are quoted in it I belong to  
the [redacted] Church  
and there could be some in  
our flock that should be  
weeded out I also know  
that we have enemies in  
our midst and the big thing

INDEXED - 60

RECORDED - 60

EX. 126

100-403527-24

13 JUL 21 1954

4/gens

b6  
b7C

Our mission is to bring the truth  
Religion



is how to handle them  
that Earl Browder I know of  
him on the west coast in  
Seattle He was implicated in  
the Long-shornens strike when  
I was out there So all that  
I wish you to do is to say  
if this paper is telling the  
truth And when my Methodist  
Friend comes again I will  
Prove my points Thanking  
you in advance I remain  
Yours truly

10 44 AM '54

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enc 2

X

## F. B. I. Head Says Church Faces Greatest Period of Assault From Communists

Washington, May 6.—J. Edgar Hoover said Wednesday the church today faces its greatest period of assault from secret Communists.

The director of the federal bureau of investigation said a "bitter Communist attack" is being waged today—often in subtle forms—against all religious and all denominations.

The FBI chief made his remarks after receiving the 1954 award of the Military Chaplains Assn.

Hoover told his audience the campaign of the anti-God continues on "various fronts and under different guises. At times, it is so subtle that it escapes notice of even the most discerning souls."

11/

100-40307-24

ENCLOSURE

DO-6

OFFICE OF DIRECTOR  
FEDERAL BUREAU OF INVESTIGATION  
UNITED STATES DEPARTMENT OF JUSTICE

Mr. Tolson \_\_\_\_\_  
Mr. Boardman \_\_\_\_\_  
Mr. Nichols *[initials]* \_\_\_\_\_  
Mr. Belmont \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Mohr \_\_\_\_\_  
Mr. Parsons \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tamm \_\_\_\_\_  
Mr. Jones \_\_\_\_\_  
Mr. Sizoo \_\_\_\_\_  
Mr. Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Mr. Holloman \_\_\_\_\_  
Miss Holmes *[initials]* \_\_\_\_\_  
Miss Gandy *[initials]* \_\_\_\_\_

*[Handwritten signature]*

RECEIVED  
JUL 10 1955

*nmC*  
*7/9/55*  
*[Handwritten signature]*

*4/9/55*

100-403529-24

ENCLOSURE

# COMMUNISTS IN THE CHURCHES!

By Billy James Hargis

Evangelist Billy James Hargis is the Editor of "Christian Echoes" Magazine, and also has a radio ministry originating from Tulsa, Oklahoma. Recently Rev. Hargis was appointed special representative of the International Council of Christian Churches and has directed their program of sending Bible balloons into Iron Curtain Countries.

One of the most famous names among American Communists is that of Earl Browder. Long a member of the International Communists "inner-circle," could be considered an expert on communist maneuverings and schemes. Earl Browder once admitted the plan followed by the communists to infiltrate into the American churches. He said "It is significant that the Communist party... has been able to achieve successful united fronts with church groups on the most important issues of the day. This is not due to any compromise with religion as such, on our part. In fact, by going among the religious masses, we (the communists) are for the first time able to bring our anti-religious ideas to them."

It is difficult for the average American to understand how successful the communists have been in infiltrating the leading denominations of our land. Nevertheless, the communists have achieved their vision of getting into the churches about the country, spreading their vicious socialist and atheistic ideologies, protected by the State and good men who are not aware of their deceit and evil intentions.

Dr. J. B. Matthews, a leading authority on the communist movement in the United States for two decades, was quoted in the July (1953) issue of the American Mercury as saying: "The largest single group supporting the communist apparatus in the U. S. today is composed of clergymen." Spurred on by religious leaders who desired to stop any investigation into the clergy, the public demanded the resignation of Dr. Matthews from his position as Staff Director of the U. S. Senate Permanent Investigations Subcommittee, which he graciously presented to Senator Joseph McCarthy of Wisconsin, Chairman of the Committee. Immediately cries went up from certain clergymen that Matthews was a liar and was guilty of persecuting the ministry. This of course, was merely the frantic cry of those who themselves were guilty, and who were afraid that the proposed investigation of ministers, suggested by Matthews and others, might expose their hideous activities for the communist party.

I think the time has come to identify Dr. J. B. Matthews. Who is he? Is he qualified to know the identity of certain clergymen whom he believes to be carrying communists or who espouse the communist doctrine? Dr. J. B. Matthews is a minister of the gospel. Reared in the Methodist church, he received his A.B. degree from Asbury College in Wilmore, Kentucky. From there, he went to Yale as a missionary of the Methodist church. Later Mr. Matthews studied at the Union Theological Seminary, and still later, taught Oriental languages and current events at Fisk and Howard Universities for Negroes. Like many other Protestant clergymen, J. B. Matthews became a Communist fellow-traveler. At one time, he belonged to twenty eight communist front organizations. After he became familiar with the diabolical schemes of the communists, he broke with it, and openly repudiated both communism and socialism. The break was in 1934.

Subsequently, he went to work as Chief Investigator for the Martin Dies' committee, which was the first House Un-American Activities Committee.

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It is difficult for the average American to understand how successful the communists have been in infiltrating the leading denominations of our land. Nevertheless, the communists have achieved their vision of getting into the churches about the country, spreading their vicious socialist and atheistic ideologies, protected by the State and good men who are not aware of their deceit and evil intentions.

## IN INFILTRATION OF CHURCHES HAS BEEN SUCCESSFUL

One of the greatest living Americans is J. Edgar Hoover, Chief of the Federal Bureau of Investigation. He was among the first in America to see the dangerous infiltration of Communism in the churches. He gave a clear warning to the churches to beware of communist infiltration, but his warning, like the warning of others, went unheeded. He said, "I confess to a real apprehension, so long as Communists are able to secure ministers of the gospel to promote their evil work." In an article entitled, "God or Chaos," J. Edgar Hoover wrote, "The American communists for a long time soft-pedaled their anti-religious propaganda and sought to ingratiate themselves with religious people by featuring the names of a few prominent communists who, by tradition, family connections, and childhood training, were associated with respected religious organizations. . . . The Communists are past masters at playing on ideas that are near and dear to Americans, as well as playing upon passions and prejudices. In discussing religion a (Communist) Party spokesman said that as 'Marxists we must constantly remember that our program calls for a unification of all sections of the people's forces. . . . As Marxists we should know that we must always seek ways to unite the church forces wherever possible on issues, however moderate, and always with a sensitive regard for their deep-going religious feelings, in order to win them away from the church and for denoventic advance. We must bring the church masses to understand that ours is not an anti-clerical position, but a position against clerical reaction.' And, as I said earlier in this address, the communists have been successful in their efforts to achieve successful united fronts with church groups on the most important issues of the day."

From this story, we get a good idea of what is in store for certain "red-preachers" during the coming months. However, until that time that these men who have brought continued disgrace upon sincere men of God, are exposed and weeded out of their places of responsibility in their denominations, the people who call themselves Christian Americans must not let up in this crusade to expose and defeat communism; wherever it rears its ugly head.

Thus, again we see the effective results the Communists are enjoying in their effort to infiltrate into the churches. This is an awful thing. A thing that should be brought to the attention of all Americans. The truth is the communists are succeeding in their efforts to put red clergymen into places of responsibility in the denominations, thus turning the entire church over to communism, without a struggle. As I read these news articles and view the dead and apostate condition of most churches I know anything about, I beg that God will spare America until we have a chance to make right this terrible wrong. We must clean up the churches. We have no other alternative!

II. Why Communism? The question arises in many hearts, what possible connection could a red preacher make between communism and Christianity? It is true that Communism and Christianity are opposites, and as such, are opposed to each other. Karl Mordechai, commonly known as Karl Marx, was the father of communism, although he called it "Socialism." Marx was the son of Jewish parents who had embraced Christianity. There were in his family for over four hundred years. His parents had accepted the Christian faith, thus believing Jesus Christ to be the Jewish Messiah, which He is. Marx had an excellent background. But, he revolted against the God of his parents, and in fact, rebelled against all existing institutions, including the state. He came under the influence of two prominent German of his day. One was Feuerbach, a most unorthodox German theologian. Feuerbach openly attacked the inspiration of the Bible and the supernatural of Christ. The second individual who influenced the thinking of Karl Marx was the German philosopher, Hegel, who taught an original theory of dialectics, that there were two forces in the world struggling against each other, and some day one would conquer the other, thereby setting up a third force or condition. Karl Marx combined the liberalistic teaching of Feuerbach and the dialectical theory of Hegel and brought forth dialectical materialism, which is the scientific definition of Marx' communism.

Marx wrote atheism in the foundation of communism. He wrote, "We shall have deserved well . . . if we can stir up hatred and contempt against all existing institutions. The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, equality and culture is atheism." Therefore Communism is essentially atheism.

How can Communism and Christianity be connected by these religious leaders who have gone off the deep end for communism? I shall now attempt to answer this question, and should I succeed, you will have the answer as to why certain clergymen have betrayed the God of our fathers to go after communism.

Last spring, when I went to Washington to ask the congressional committees investigating communism to look into communism in the churches, I had an enjoyable visit with Congressman Harold Velde of Illinois, who is Chairman of the House Un-American Activities Committee. My companion, Rev. Arthur Light of the American Council of Christian Churches, Baltimore, Maryland, and I presented the evidence that communism had infiltrated into the churches to Mr. Velde and then began we began to ask, "Why, in it,

that certain preachers are turning communists? You are ministers. What attraction has communism to the ministry?" We thought a minute, and then gave him the honest reason for many ministers turning communists. I will pass that reason on to you now.

It should be pointed out first, fundamental, Bible believing preachers, don't turn communist. Among those clergymen with communist affiliations, you will not find a single Bible believing fundamental preacher or evangelist. Communism had no attraction to those of us who believe the Bible, and who believe in the second coming of Jesus Christ. We are aware of the condition of the world, how many people are hungry and starving for want of food, and how war continues to threaten the existence of humanity. But, we know that these things will soon pass away. Our Lord, Jesus Christ, prophesied that these things would come to pass before His return for the believers. Fundamental preachers believe in the coming Kingdom of God. Our Lord instructed us to pray for it in the model prayer, "Thy kingdom come." In the book of Revelation, John, exiled on the Isle of Patmos, saw the Kingdom of God mirrored on the face of heaven, and wrote in glowing details, the coming Kingdom of God in the pages of his inspired Revelation. We read that someday Heaven will be challenged by atheistic hordes of men. These unbelievers, like the communists, will gather themselves together on the plains of Megiddo, and prepare for the Battle of Har-mageddon. Then, according to Revelation, chapter nineteen, our Lord will appear from Heaven, followed by armies of heaven, and these atheistic and satanic armies that dare make war with God, will be destroyed for all time, and Satan, the father of all sin, will be bound in a bottomless pit for a thousand years. Revelation twenty speaks of this thousand years, the promised Millennium of the glorious age where God's people shall live and reign with Christ upon the earth for a thousand years. This is the promised Kingdom of God. Throughout the Bible, Old and New Testaments the Prophets spoke of this wonderful age when Christ will reign upon the earth, and His people will share the joy of a millennial age when war is forgotten and peace dwells in the hearts of men. Those of us who believe in the verbal inspiration of the Scriptures, long for this Millennium, the Kingdom of God. Ladies and gentlemen, I have spoken truth unto you. This is actually foretold in the pages of the Bible. In II Peter, chapter three, verses three, four and five, we read: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." Thus, it was prophesied that in these last days, men would scoff at the idea of Christ's return to set up His Kingdom. Therefore, since these liberals and modernists who occupy too many sacred desks in American churches, do not accept the second coming of Jesus Christ, it is quite natural that they would look to other means of making the world a peaceful world.

A few months ago, Dr. Nels (Continued on Page 4)

July 29, 1954

RECORDED - 63

INDEXED - 63

[redacted]  
Wilmington, Ohio

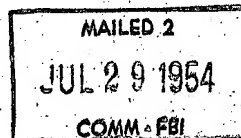
Dear [redacted]

Your letter of July 24, 1954, with enclosure, has been received.

I sincerely appreciate the interest which prompted you to write; however, I must advise that data in FBI files are confidential and available for official use only. I would like to point out also that the FBI is strictly a fact-finding agency and does not draw conclusions or make evaluations regarding the character or integrity of any organization, publication or individual.

I know you will understand the reason for these rules and will not infer from my inability to be of assistance either that we do or that we do not have any information concerning the publication you mentioned.

Sincerely yours,



John Edgar Hoover  
Director

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

Note: Bufiles reflect no record identifiable with the correspondent. The stamped, self-addressed envelope enclosed by the correspondent is being utilized in reply.

GEM:blw

58 AUG 9 1954

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①

Wilmington, Ohio

July 24, 1954

Federal Bureau of Investigation  
Washington, D.C. (7)

Gentlemen:

I have recently become  
interested in religion and have  
joined a Church. While I am not  
a Bible student, I realize that  
the King James Version is not a  
one-hundred percent correct  
translation. I have read advertising  
about the new Revised Standard  
Version, and to me the claims  
for it <sup>sound</sup> <sup>multiple</sup> reasonable. I have  
<sup>sampled</sup> <sup>used in reply</sup> been surprised to hear other  
Church people denounce the new  
R. S. V. as a product of  
"Antichrist", "Communism", and  
"the Devil".

b6

b7C

(2)

Someone gave me a pamphlet  
"Modernism's Unholy Bible"  
by M. Luther Hux of  
Rocky Mount, N. C. It claims  
some of the members of the  
translating committee have  
been affiliated with  
Communism. This makes me  
wonder if the new R. S. V. can  
be trusted. While I do not  
know how much the F. B. I.  
dives into religious matters,  
I am sure you are interested  
in any Communistic influences.  
I am a rather gullible type of  
person, and I do not want  
to be deceived by any false bibles,  
or rather, false translations.

COMM-MEMO INVESTIGATION INTO  
0 Religious Groups

(3)

Any information on  
the subject that you care  
to give me will be very  
much appreciated.

Thank you.

Sincerely,

[Redacted Signature]

Wilmington, Ohio

J

100-405527-25

RECORDED - 63

13 AUG 2 11954

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b7C



100-403529-26

**CHANGED TO**

77-3455-6

JUN 28 1963

DL / Met.

C

September 15, 1954

RECORDED - 32

INDEXED-32

[redacted]  
Riviera, California

Dear [redacted]

Your letter of September 10, 1954, with enclosures, has been received in the absence of Mr. Hoover from the city, and I am taking the liberty of acknowledging it. I will bring your communication to his attention upon his return.

Sincerely yours,

Helen W. Gandy  
Secretary

Note: Bufiles have no record on [redacted] who complains about a recently published book "The Nazarene Gospel Restored" by Robert Graves. [redacted] states that this book appears to be a Communist plot to devitalize the Christian religion in America and is sacrilegious. It is noted that "Time" magazine carried a somewhat critical review of this book. In view of the apparent controversial nature of the publication, an in-absence reply is deemed advisable as the correspondent may attempt to use any letter he should receive from the Director. It is noted that [redacted] has already written to "Time" magazine expressing his views on the book.

ELT:es

COMM - FBI

SEP 16 1954

MAILED 19

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

61 SEP 28 1954

RECEIVED READING ROOM  
SEP 15 5 08 PM '54

RIVERA CALIF. SEPT. 10, 1954.

THE FEDERAL BUREAU OF INVESTIGATION  
WASHINGTON D.C.

ATTENTION MR. J. EDGAR HOOVER, DIRECTOR.

DEAR SIR.

ATTACHED IS A FILE OF PAPERS DEALING WITH MY PROTEST AGAINST THE RECENTLY PUBLISHED BOOK "THE NAZARENE GOSPEL RESTORED" BY GRAVES AND PODRO, WHICH APPEARS TO ME TO BE A COMMUNIST PLOT TO DEVITALIZE THE CHRISTIAN RELIGION IN AMERICA. IT WOULD SEEM THAT TIME MAGAZINE AGREES, AT LEAST WITH SOME OF MY IDEAS.

MAY I AS TACTFULLY AS POSSIBLE POINT OUT, PERHAPS, THE GREATEST BUT LEAST UNDERSTOOD LESSON FROM WORLD'S HISTORY, TO WIT; THAT ALL HUMAN FAILURES INVOLVING CIVILIZATIONS, EMPIRES, CULTURES AND RELIGIONS AS WELL AS MOST INDIVIDUAL TRAGEDIES, ARE CAUSED BY AN UNTRUE OR INCOMPLETE OR INADEQUATE UNDERSTANDING OF THE LORD GOD JESUS CHRIST CREATOR AND SAVIOR OF THE WORLD.

THEREFORE IF THIS BE TRUE (AND I BELIEVE THAT IT CAN BE PROVEN) THEN THIS BOOK CONSTITUTES SPIRITUAL WARFARE AGAINST THE BEST INTERESTS OF THE UNITED STATES OF THE WORST AND MOST INSIDIOUS TYPE BECAUSE ITS EFFECTS WILL ACCUMULATE THRU THE COMING YEARS LIKE A CANCER IN OUR SOCIETY. IT TAKES FROM MANKIND ITS GREATEST HOPE AND LEAVES NOTHING IN ITS PLACE.

I HOPE THAT YOU WILL AGREE WITH MY POSITION AND BE WILLING TO INVESTIGATE THE MATTER. SHOULD IT TURNOUT TO BE AS STATED ABOVE, I FEEL THAT THE CITIZENSHIP OF THESE TWO MEN SHOULD BE CANCELLED THE BOOK BARRED FROM PUBLICATION AND THE PUBLISHERS HEAVILY FINED FOR DISRESPECT TO DIETY.

I DO NOT BELIEVE THAT THE CONSTITUTIONAL PROVISIONS GUARANTEEING FREEDOM OF SPEECH AND PRESS EVER CONTEMPLATED PERMISSION TO INDULGE IN THIS SORT OF SACRILEGIOUS EVIL WRITING AS TO IMPUGN THE MESSAGE AND MISSION OF THE SAVIOR AS SET FORTH IN THE HOLY GOSPELS OF THE WORD OF GOD.

RIVERA CALIF.

RECORDED - 32  
INDEXED - 32

SEP 13 1954

b6  
b7C

# TIME

THE WEEKLY NEWSMAGAZINE

TIME & LIFE BUILDING  
ROCKEFELLER CENTER  
NEW YORK

August 4, 1954

Dear

This is to thank you for writing to  
TIME and to say that your communication has  
been sent to the department concerned for  
attention.

Sincerely yours,

For the Editors

BP:cw

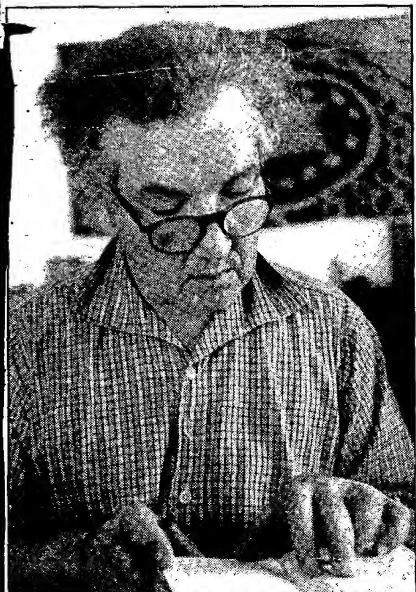
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# RELIGION

## According to Graves

The Holy Bible, a comfort and a bulwark of doctrine for plain Christians, is a mighty challenge for serious scholars and a treasure trove for cranks. The ordinary layman reads little of the work of either—scholars are all too often unreadable, cranks are generally unpublishable. But when a crank has the reputation and writing ability of Novelist Robert (I, *Claudius*) Graves, publishers are glad to let him run on for page after page. *The Nazarene Gospel Restored* (Doubleday; \$10), by Robert Graves and Joshua Podro, published last week, runs on for 982.

**The Reassurance.** "This book is published," write the authors, "... to reassure the lay public that the original Gospel stood foursquare..." But the layman



Daniel Parson—Picture Post  
NOVELIST GRAVES  
Paul is the villain.

beating. This, according to the authors, is where the mocking and scourging by the soldiers of Pilate really belongs. The Graves-Podro Jesus decided to bring on the Kingdom by his death, and appointed Judas, his "most faithful and perceptive" disciple, to betray him. Taken down from the cross, apparently dead, he revived in the tomb, met with several of his disciples, saw he had made a mistake, and went off to the "Land of Nod" to start all over again.

Paul is the villain of the Gospel-according-to-Graves-&-Podro. A "Greek-speaking adventurer" disguised as a Pharisee, and certainly no Jew, he began his subversion of the Nazarene Church after he had been converted on the road to Damascus—not by a vision but by Jesus' actual appearance, which literally scared the daylights out of him.

**Advice to Protestants.** Whence came the Nazarene Gospel? Simply out of the free-wheeling scholarship of Authors Graves & Podro. They do not provide their fat volume with a bibliography. The reason they give: at least 60,000 volumes would have to be listed. There is no general index. Much of the work has appeared before fictionally in Graves's novel, *King Jesus* (TIME, Sept. 30, 1946). But the spadework of Amateur Scholar Joshua Podro, a director of a press-clipping bureau, who suffered the threat of Christian pogroms with his devout Jewish family in Poland, has supplied much more material for Graves's imaginative method of rewriting history. "If these findings are to be accepted," write the authors, "historically-minded Protestants will conclude that only one honest course is left to them: namely, to revive Jesus' own form of Judaism and subject themselves to circumcision and the laws of ritual cleanliness in token of their sincerity."

who reads on soon finds that the "Gospel" according to Graves and Podro is a far cry from the canonical books of the New Testament. The canonical books, "judged by Greek literary standards" say Graves & Podro "... are poor; by historical standards, unreliable; and their doctrine is confused and contradictory. The late-Victorian atheist (was it Bradlaugh?) may be excused for remarking that they read as though 'concocted by illiterate, half-starved visionaries in some dark corner of a Graeco-Syrian slum.'"

The foursquare Gospel discovered by Graves & Podro purports to be the Word as it was before the Gentiles began to monkey with it. Jesus, in the Graves-Podro work, was "a man of unusual learning, wit and piety," a member of a small apocalyptic sect. He was adopted by Mary Magdalene, crowned King of the Jews by John the Baptist at a ceremony that included a ritual mockery and

## According to Graves'

Sir:

Congratulations to TIME [July 26] from Joshua Podro and myself on a splendidly clean scythe sweep or hatchet job [on *The Nazarene Gospel Restored*]. Your reviewer has kept well within the statutory limits of fair comment . . . But, on the theory that TIME brings all things, we miss your timely congratulations on our tactical successes. Amateur Scholar Joshua Podro has somehow contrived to satisfy real Jewish scholars of the highest professional standing that he has an enviably deep knowledge of the purely Aramaic setting of the Gospel story. Nor has "Crank" Robert Graves yet been caught out in any historical blunder which invalidates his findings on the Graeco-Roman side of the problem; though he dared tempt British New Testament experts with valuable money

book seriously with . . . labored so diligently and within the limits of their presuppositions so honestly, that the volume will be of great service to both Christians and Jews if they have time to read so large a volume and the money [\$10] to pay for it."

And Columbia's classics professor, Moses Hadas . . . reports: "The argument is ingenious to the point of brilliance, sufficiently buttressed by wide learning to be plausible, if the texts concerned were not revered as sacred, and capable of providing edification for countless persons who thirst for the spiritual satisfaction of religion, but are disquieted by some of its traditional premises."

Come on now, TIME, force a polite smile and bow, however stiffly.

ROBERT GRAVES

Deyá, Majorca, Spain

Sir:

Re your review of *The Nazarene Gospel Restored* by Robert Graves and Joshua Podro: it is the clear duty of both branches of Christianity, Protestant and Catholic . . . to severely rebuke both authors and publisher of this sacrilegious work . . .

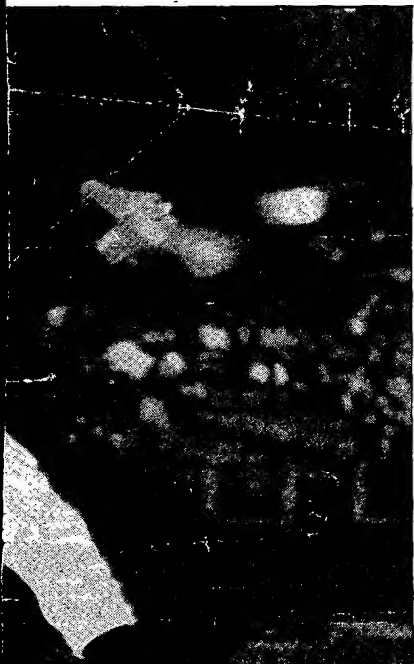
W. SCHEINERT

Rivera, Calif.

# P R T

taking ball games at a better than two-to-one clip, and they have battered the second-place Brooklyn Dodgers into a temporary state of slack-jawed apprehension. This week they were on top of the National League with a handsome six-game lead after Sunday's games. If asked to explain this happy state of affairs in one word, the Giant fan is at no loss. The word is "Willie."

**A Boy in a Hurry.** Willie Howard Mays Jr., a cinnamon-tinted young man from Fairfield, Ala., on the edge of Birmingham, has fielded, batted and laughed the long-lackluster New York Giants into



At the plate, Willie stands, with comfortable authority, in the classic legs-astraddle pose (weight about equally divided between both legs, feet about a yard apart). His big bat (35 in., 34 oz.) is currently connecting for a hit one out of three times (a .331 clip). A "spray hitter," apt to send the ball to any field, he rarely tries to place his shots but swings for the fences. "When you tag 'em good," says Willie Mays, "they'll go over the roof in any park."

Willie Mays is only 23, and he is playing only his third season (and first full one) in the major leagues. There are other major leaguers, even centerfielders, who stand above him in the statistics (e.g., Brooklyn's Duke Snider, who is fielding as flawlessly as Mays and is batting .359 to Willie's .331). But with his showman's manner and his in-the-clutch timing, Willie Mays is baseball's sensation of the season. To the scandal of some sentimentalists, he is already being talked of as the equal or even the better of the great Tris Speaker and Joe DiMaggio. He has hit 33 home runs in 89 games—a pace which puts him six games ahead of Babe Ruth's majestic record of 60 homers, and there are some impetuous enough to suggest that Willie is the one to climb that Everest of baseball some day.

**Stealing Ball Games.** "I don't need to tell you where we are now," said a Giant executive. "And I can't help believing Willie is the reason." Added one of Willie's opponents, Chicago Cubs' Pitcher Hal Jeffcoat: "He's out there all the time, stealing your ball game. He makes the kind of plays that win ball games, and he'll do it every day."

One player does not make a winning team in the intricate, machine-tooled, split-second game that big-league baseball has become. But even Willie Mays' teammates seem to feel that his presence works some special charm that makes the club better in the field and at bat. To support the feeling, they point to the record.

Only three years ago, substantially the same Giant team as today's started the season like bushers. A converted outfielder

played first base. On third, another converted outfielder, Henry Thompson, was booting oftener than a cavalryman's cobbler. Such seasoned pitchers as Sal Maglie and Larry Jansen were giving away runs as if they were CARE packages.

In one dismal stretch the Giants lost 11 in a row. It was a test of fire for loyal followers, and many a diehard, headed for Coogan's Bluff, was heard to mutter lamely that he was going out to the ballpark only because he needed a sunbath. The lard-encased Manhattan saloonkeeper, Toots Shor, once spoke the agony of all Giant fans in one gloomy flirtation with apostasy. "I been wonderin' lately," he told a friend. "I'm raising my kids to be Giant fans. I don't know whether I'm doing the right thing."

Then the Giants called up Willie Mays, who was hitting a fancy .477 for the Minneapolis Millers of the American Association, the Giants' No. 1 farm team.



RECORDED  
INDEXED

September 29, 1954

11-28  
[redacted]  
Fayetteville, North Carolina

Dear [redacted]

Your letter dated September 23, 1954,  
has been received.

In response to your request, I wish to  
advise that data in FBI files is confidential  
and available for official use only. You may be  
interested in knowing that this Bureau is strictly  
a fact-finding agency and does not make evaluations  
or draw conclusions as to the character or integrity  
of any organization, publication or individual.

b6  
b7C

I do hope that you will understand the  
reason for these rules and will not infer either  
that we do or that we do not have any information  
concerning the subjects of your inquiry.

Sincerely yours,

John Edgar Hoover  
Director

COMM - FBI

SEP 29 1954

MAILED 31

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

Note: Bufiles reflect Dr. Henry Sloan Coffin is a former  
president of the Union Theological Seminary of New York. This  
Seminary gained the nickname of "Red Seminary" during his  
presidency since it turned out more radical ministers than any  
other. He has a long subversive record dating back to 1937.  
(100-351641)

Bufiles reflect limited correspondence with [redacted]  
[redacted] Post Office Box [redacted], Detroit 34, Michigan. He  
has, in the past, written threatening letters to Walter Winchell  
and President Roosevelt. (100-165072)  
(continued on next page)

HEW:blw Baw

61 OCT 14 1954  
214



[REDACTED]

September 29, 1954

b6  
b7C

Note: (continued)

John Alexander MacKay was the subject of a Security Matter-C investigation in January of 1954. At that time he was the President of Princeton Theological Seminary at Princeton, New Jersey. Informants of known reliability advised he sponsored several Communist Party front groups.

# HOLLYWOOD FARM

CERTIFIED  
FIELD SEED

QUALITY  
SEED

SOY BEANS  
COW PEAS

FAYETTEVILLE, N. C. (9)

September 23, 1954.

J. Edgar Hoover,  
Director of FBI,  
Washington, D. C.

*Communist Infiltration into  
Religion*

Dear Mr. Hoover:

I am an elder in the Southern Presbyterian,  
Fayetteville, N. C..

There is quite a controversy within the  
Southern Presbyterian Church relative to uniting with the  
Northern Presbyterian Church, and a lot of literature, both  
pro and con, is being distributed, among which is a sheet  
being put out by [redacted] Grand  
Rapids, Michigan.

b6  
b7C

It has been suggested that he is a Communist,  
trying to destroy the Church from within. However, his  
literature would lead me to believe that he is violently  
opposed to anything pertaining to Communism.

He presents accusations against many outstanding  
ministers, and what I am trying to ascertain is whether or not  
his charges are true. I would appreciate it more than words  
can express if you would furnish me with full information  
regarding [redacted]

I would also like information on  
Dr. John A. Mackay, and also on Dr. Henry Sloan Coffin.

Very truly yours,

[redacted]

SHMP:FMI

RECORDED - 100-403527-28  
INDEXED - 1

SEP 30 1954

*nmh  
ack.  
9/29/54  
skw*

*28  
100-403527-28*

RECORDED - 87  
EX - 113

-29

October 4, 1954

INDEXED - 87

EX - 113

[Redacted Address]

Willow Run, Michigan

Dear [Redacted Name]

Your letter postmarked September 27, 1954, with enclosure, has been received.

It was thoughtful of you to bring this material to my attention; however, since the FBI is strictly a fact-finding agency, it is impossible for me to answer your inquiries concerning your enclosure.

Sincerely yours,

John Edgar Hoover  
Director

NOTE: Correspondent enclosed a Sunday School lesson entitled "Children's Comrade" published by the Christian Reformed Publishing House of Grand Rapids, Michigan. Bufiles contain no record identifiable with "Children's Comrade." Bufiles contain no derogatory information concerning the Christian Reformed Publishing House.

- Tolson \_\_\_\_\_
- Boardman \_\_\_\_\_
- Nichols \_\_\_\_\_
- Belmont \_\_\_\_\_
- Harbo \_\_\_\_\_
- Mohr \_\_\_\_\_
- Parsons \_\_\_\_\_
- Rosen \_\_\_\_\_
- Tamm \_\_\_\_\_
- Sizoo \_\_\_\_\_
- Interrow \_\_\_\_\_
- le. Room \_\_\_\_\_
- Homan \_\_\_\_\_
- dy \_\_\_\_\_

HEW:es:eah

COMM - FBI  
OCT - 4 1954  
MAILED 25

OCT 15 1954

F 439

b6  
b7C

# Children's Comrade

Year 33

AUGUST 29, 1954

Story 35



A MIRACLE IN THE HEAVENS

© Standard

-29

# Our Story

## A Miracle in the Heavens

Lesson Material: Joshua 10:7-14, 24-26

DEAR BOYS AND GIRLS:

When the people of Gibeon made friends with Joshua and the people of Israel, all the neighbors of the Gibeonites were angry. They said, "Come, let us make war against these people. They are friends of Joshua and will surely help him if he comes to hurt us."

One morning, when the Gibeonites looked out of their windows, they saw that five kings and all their soldiers were all around their city to hurt them. They were afraid.

One of them crept out of the city secretly and came to Joshua. He said, "You are our friend. We need you quickly, for five kings have come to our city to hurt us. Please come as fast as you can!"

Joshua called his brave men and all his soldiers that had swords and spears. He said, "We must fight against five kings and their soldiers today. But do not be afraid. God has spoken to me. God has said we shall surely win the battle. Not one of these wicked people shall stand to fight against you. Come, we will help the Gibeonites as we have promised."

God had promised to help Joshua. And when God promises, He always does what He says He will do. As Joshua and his soldiers were creeping up to the camp of the five kings, the Lord remembered His promise. As soon as the five kings saw Joshua come, they ran away as fast as they could. But many of them were killed, for the Lord caused a great hail storm to rain down upon them.

Joshua knew it would take a long time to catch all those soldiers. He took time to pray to the Lord about it. Then he did a very strange thing. He pointed up to the sun and shouted, "Sun, stand still upon Gibeon! And you, moon, stand still over the valley of Ajalon!"

Now, we know that none of us could tell the sun or the moon to obey us. But Joshua believed God would do it for him. And God answered his prayer. God caused the sun and the moon to stay right where they were for a long

time, nearly a whole day. So that day was almost as long as two days. Joshua and his men went right on chasing and catching the soldiers who were their enemies.

When that very long day was at last ended, all the five kings were dead, and most of their soldiers were, too. They had been very wicked, so God wanted them out of the land where His people were going to live.

We may be very sure that Joshua and his soldiers were very tired after that long day. But they were happy, too, for God gave them a great victory.

As they went to their beds to rest, they must have said, "God is truly our Great Helper and our Father. No other god could make the sun and the moon stay where they were to make a day longer. We thank Him for His love to us and our children."

Lovingly, AUNT MARY

### GOLDEN TEXT

*For with God nothing shall be impossible.*—Luke 1:37

### A STANZA EVERY WEEK

No. 446, Psalter Hymnal, Stanza 4

And when at last my race is run,  
The Savior's work in me is done,  
E'en death's cold wave I will not flee,  
Since God through Jordan leadeth me.

### QUESTIONS ABOUT THE LESSON

1. What did the Gibeonites see one morning, when they looked out of their windows?
2. Where did they go for help?
3. What did Joshua say to his soldiers before they went to fight against the five kings?
4. How did God help His people that day?
5. What did Joshua say to the sun and the moon?
6. Could Joshua make the sun and the moon stay where they were?
7. Who won the battle that day, Joshua, or the five kings?
8. About how long was that day?
9. What did the Israelites say that night before they went to rest?
10. What does our Golden Text tell us about God?

## A PICTURE TO COLOR



"Let little children come to me,"  
Said Jesus long ago,  
And now they are as dear to Him  
As they were then, we know.

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Published weekly by the Christian Reformed Publishing House, 47 Jefferson Ave SE, Grand Rapids 2, Mich. Jacob Buiten, Manager; Rev. J. H. Schiaai, Editor; Mrs. J. J. Hoekstra, Lesson Writer. Entered as second class mail matter March 12, 1922, at the Post Office at Grand Rapids, Mich., under act of March 3, 1879.

Price — 15 cents per quarter: 60c per year.

July 28, 1954

TIME MAGAZINE  
Time and Life Building  
New York 20, New York

Attention: Editor

Sir:

Re your article of July 25, "The Nazarene Gospel Restored" By Robert Graves and Joshua Podro, (Doubleday) 282 pages.

This appears to be part of the Communist plot to devitalize the Christian Religion in America.

It is the clear duty of both branches of Christianity, Protestant and Roman Catholic, and, I am not so sure but what State and Government have authority to act in this case, to severely rebuke both authors and publisher of this sacrilegious work.

Failure to do this by the men in authority who have the power to act, is, in my opinion, a dereliction of their duty to the Kingdom of Heaven and to the United States.

To humble Christians such as myself who love the Saviour and reverence his sacred word, such books are unbearable.

~~we cry out in protest, but~~  
the only answer seems to be the wailing echo of our cry".

Let us hope it will not be so in this case.

Yours truly,

[Redacted Signature]

Rivera, California

b6  
b7C



Dear [redacted]

Thank you for calling our attention to the book by Evans and Podes. I have not read it. I presume the cost of the book will keep it from being read by many.

I judge from the review in "Time" that your criticism is justified. However I doubt whether it would be possible to "save from future publication" such a book. We have an article in our American constitution that guarantees freedom of speech and press. The best opposition is to expose the error and weakness within the book.

C. L. [redacted]

Rivera Calif August 21<sup>st</sup> 1954

WHITTIER MINISTERIAL ASSOCIATION  
WHITTIER CALIF.

ATTENTION

PRESIDENT.

GENTLEMEN:

Will you kindly study carefully the enclosed file of Papers dealing with my protest against the recently published book "THE NAZARENE GOSPEL RESTORED" by Robert Graves and Joshua Podro —

IF THE LORD JESUS IS THE HOPE OF THE WORLD, then these two selfish men would take away that hope and leave us nothing but the ashes of despair —

As a Reborn Christian who for over 25 years has experienced the joy and happiness of the SAVIOR'S Regenerating Power AND the Reality of His Love, — I AM Fully able to comprehend the CUNNING Audacity, spiritual IGNORANCE and potential danger to the Kingdom of HEAVEN, <sup>that is</sup> contained in this book.

IN MY OPINION Immediate Steps should be taken by your ~~body~~ Group to thoroughly discredit these two theological impostors and have their book investigated and barred from future publication and to AS being dangerous to the best interests of the United States — the CHRISTIAN Religion —

To allow evil of this nature to "Flourish LIKE A GREEN Bay TREE" is unthinkable — I hope you will meet this challenge in an appropriate manner. Please return the file to me after it has served your purpose AS I intend to take the matter up further with the FBI —

P.S. I AM A MEMBER OF THE FIRST CHRISTIAN Church of Whittier.

RIVERA, CALIF

(OXFORD 94678)

b6  
b7C

VIA AIR MAIL

**TIME**  
INCORPORATED

TIME & LIFE BUILDING  
ROCKEFELLER CENTER  
NEW YORK.

August 13, 1954

Dear [REDACTED]

We thought TIME readers would be interested in your comment on The Nazarene Gospel Restored and are consequently publishing part of your letter in our August 23 column. One from the author, Robert Graves, will also appear there. Thank you for writing to give us your opinion.

b6  
b7C

An extra copy of the August 23 TIME will be sent you as soon as it comes off the press.

Cordially yours,

[REDACTED]  
For the Editors

[REDACTED]  
Riversa, California

mlc/fl

MAILED - 82  
INDEXED - 82

100-44482-30

October 13, 1954

10894

[Redacted]

Dear [Redacted]:

Dear [Redacted]:

Your letter dated October 6, 1954, with enclosure, has been received.

We sincerely appreciate the interest which prompted you to write. It certainly was thoughtful of you to bring this booklet to my attention along with your observations concerning it, and I want to take this opportunity to thank you.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover  
Director

NOTE: Bufiles contain no record identifiable with "The Conquest of the Promised Land" or Esther A. Ellinghusen. Bufiles contain no record identifiable with William C. Ulrich. Bufile 100-344482 reflects that one Henrietta C. Meers was formerly employed as director of Christian Education in the First Presbyterian Church of Hollywood, California; however, no derogatory information is identifiable with this individual. Correspondent enclosed a copy of a Sunday School booklet entitled "The Conquest of the Promised Land" published by the Gospel Light Press, Glendale, California. Bufiles contain no information identifiable with this organization.

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_

HEW:nma

MAILED 6  
OCT 14 1954  
COMM - FBI

Vive  
WEN  
7/2/54

Willow Run Mich

Sept - 27 - 1945 -

Dear Sir:- I feel I have to report  
this it might mean something  
or Nothing. I am a Gold Star  
Mother & a Widow. The Court gave  
me Custody of my Grandson or  
I would be alone. I always look  
care of him anyway. Well after  
we had to move here from  
Norwayne - a neighbor asked  
my Grandson to go to S.S. with them  
I gave my permission. On returning  
home he carried a S.S. paper.

Which I am enclosing to you.  
These last years the word Comrade  
is always connected with Communism  
is it not? I did not let him go with  
them anymore. I asked a few  
questions and find it is not a  
Church they attend but some Bldg  
on a High School Campus at  
Ann Arbor, Mich. but affiliated  
with what they call a Reform  
Organization. For more please call.

P.S. Whenever saw  
the word Comrade  
on Christian Literature  
before. Did you?

Willow Run Mich

RECORDED - 87

100-403529-29

EX-113

1 OCT 7 1954

ENCLOSURE ATTACHED

CREATED

b6  
b7C

Willow Run Mich.



U. S. Government Bldg.

F. B. I. Dept.

Washington 25

D. C.

b6  
b7C

Akron 20, Ohio.  
10, 6, '54

10896

The Federal Bureau of Investigation.

7. Treasury Department.

Washington, D.C.

Division of Investigation into Religion

Dear Sirs:

Being aware of the critical situation in which this country stands at the present time, I feel it my duty to send you the enclosed booklet.

This was issued to my 11 year old daughter in the First United Presbyterian Church at Crouse & Spicer Street in Akron, Ohio.

It is entitled "The Conquest of the Promised Land" & is written by Esther A. Ellinghusen, W.C. Mearns and Henrietta C. Mearns. Although it has the general appearance of innocense, it contains 28 references

to spies or spying in a way such as would tend to lead them to believe that spies are desirable citizens. True, that our own government perhaps has espionage agents in other lands, but certainly there is no excuse for a so-called religious manual given to teach impressionable youth about Christianity to make such a play upon a word which Christ, I feel sure had never uttered been recorded as uttering.

RECORDED - 82

EX-128

OCT 18 1954

30



I know you are busy with many other important facets of investigative work and hate to have to beg enough time of you to examine this but do sincerely believe that if this sort of bold distortion of religion is permitted to be foisted upon our youngsters the Conquest of The Promised Land (U.S.A.) will soon be affected.

I am not certain if our leaders (ministers & elders) are responsible for the introduction of such literature to our church or if it is entirely the responsibility of the central church government of the United Presbyterian Church.

From what contact I have had with the minister and his clique I believe it would defeat the purpose entirely to take the matter up to them.

Please acknowledge the acceptance of same - Sincerely,

---

WARNING

SCAN FRONT AND BACK

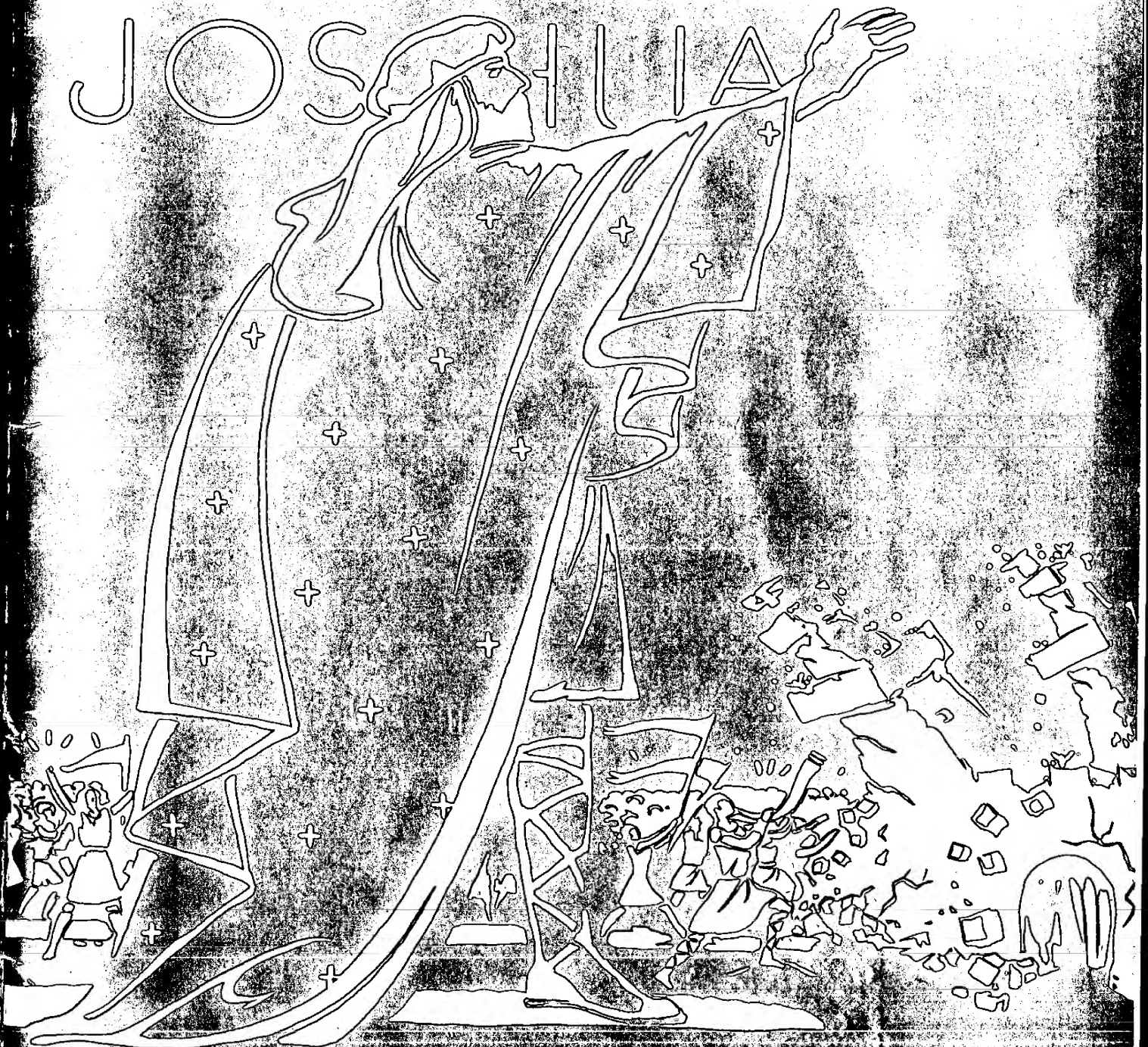
DOCUMENT(S) CANNOT BE SCANNED

DESCRIPTION  
BOOKLET

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# THE CONQUEST OF THE PROMISED LAND

JOSHUA



JUNIOR - SECOND YEAR

Book P-51